

[CONFIDENTIAL]

[No. 52 of 1913]

REPORT ON NATIVE PAPERS IN BENGAL

FOR THE
Week ending the 27th December 1913.

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PART I OF WEEKLY REPORT.

List of Vernacular Newspapers and Periodicals.

[Corrected up to the 1st December 1913.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Bunhi" (P) ...	Calcutta ...	Monthly	Lakshmi Nath Bis Borua, Hindu, Brahmin; age about 45 years.	700
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly	Nilkantha Barua, Brahmin	400
<i>Bengali.</i>					
3	"Aitihasik Chitra" (P) ...	Calcutta ...	Monthly	Nikil Nath Ray, Hindu, Brahmin; age 48 years.	500 to 800
4	"Alaukik Rahasya" (P) ...	Do. ...	Do.	Kshirod Prasad Vidyabinode	700
5	"Alochana" (P) ...	Howrah ...	Do.	Jogendra Nath Chatterji, Hindu, Brahmin; age 47 years.	500
6	"Ananda Sangit Patrika" (P)	Calcutta ...	Do.	A. Chaudhuri Pratibha Devi, Hindu, Brahmin; age 46 years.	...
7	"Archana" (P) ...	Do. ...	Do.	Keshab Chandra Gupta ...	800
8	"Arghya" (P) ...	Do. ...	Do.	Amulya Charan Sen, Hindu, Tambuli; age 36 years.	700
9	"Aryya Gourab" (P) ...	Kishoreganj	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin; age 48 years.	1,000
10	"Aryya Kayastha Patrika" (P)	Calcutta ...	Do.	Kali Prasanna Sarkar, Hindu, Kayastha; age 72 years.	500
11	"Aryya Kayastha Pratibha" (P)	Do. ...	Do.	Ditto ditto ditto	500
12	"Aryyabartta" (P) ...	Do. ...	Do.	Hemendra Prasad Ghosh	1,000
13	"Atithi" (P) ...	Do. ...	Do.	Bhabataran Das; age 23 years	200
14	"Avasar" (P) ...	Do. ...	Do.	Surendra Chandra Dutta, Hindu, Tanti; age 23 years.	1,600
15	"Ayurveda Bikas" (P) ...	Dacca ...	Do.	Sudhansu Bhushan Sen	...
16	"Ayurveda Hitaishini" (P) ...	Do. ...	Do.	Nalini Kanta Das Gupta	500
17	"Ayurveda Patrika" (P) ...	Calcutta ...	Do.	Kaviraj Dinanath Kaviratna Sastri	...
18	"Ayurveda Prachar" (P) ...	Nadia ...	Do.	Kaviraj J. K. Ray, Hindu, Brahmin; age 37 years.	5,000
19	"Baisya Barujibi Patrika" (P)	Jessore ...	Do.	Prasanna Gopal Roy, Hindu, Barui; age 53 years.	500
20	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly	Surendra Mohan Adhikary	500
21	"Baisya Patrika" (P) ...	Jessore ...	Monthly	Prasanna Gopal Roy	...
22	"Balak" (P) ...	Calcutta ...	Do.	J. M. B. Duncan	9,800
23	"Balyasram" (P) ...	Do. ...	Do.	Taraprasanna Ghosh Bidyabenode, Hindu; age about 36 years.	200
24	"Bamabodhini Patrika" (P)...	Do. ...	Do.	Sukumar Dutt	700
25	"Bandana" (P) ...	Baidyabati	Do.	Ishan Chandra Sen, Brahmo; age 55 years.	150
26	"Bangabandhu" (P) ...	Dacca ...	Do.	Sailes Chandra Masumdar, Hindu, Brahmin; age 42 years.	900
27	"Bangadarsan" (P) ...	Calcutta ...	Do.	Kanai Lal Das, Hindu, Karmakar; age 28 years.	1,500
28	"Bangaratna" (N) ...	Krishnagar	Weekly	Behary Lal Sarkar, Hindu, Kayastha; age 56 years.	15,000
29	"Bangavasi" (N) ...	Calcutta...	Do.	Pravas Chandra Dutt Gupta, Hindu, Tamuli; age 35 years.	480
30	"Bangiya Baisya Suhrid" (P)	Murshidabad	Monthly	Rama Nath Mukherji; age 52 years...	453
31	"Bankura Darpan" (N) ...	Bankura ..	Weekly	Amulya Charan Ghosh; age 35 years	800
32	"Bani" (P) ...	Calcutta ...	Monthly	Durga Mohan Sen, Hindu, Saidya; age 35 years.	625
33	"Barisal Hitaishi" (N) ...	Barisal ...	Weekly	Sasi Bhushan Mukherji and Haripada Adhikary; age 41 years.	19,000
34	"Basumati" (N)...	Calcutta ...	Do.	Dines Chandra Bhattacharya, Hindu, Brahmin; age 28 years.	550
35	"Bhakti" (P) ...	Howrah ...	Monthly	Srimati Swarna Kumari Devi	12,000
36	"Bharati" (P) ...	Calcutta ...	Do.	Pran Krishna Pyne	800
37	"Bharat Chitra" (N) ...	Do. ...	Weekly	Srimati Saraju Bala Dutt, Brahmo; age 31 years.	450
38	"Bharat Mahila" (P) ...	Dacca ...	Monthly	Rai Saheb Giris Chandra Bagchi	250
39	"Bhisak Darpan" (P) ...	Calcutta ...	Do.	Amulya Charan Vidyabhushan and Jaladhar Sen.	1,000
40	"Bharatbarsha" (P) ...	Do. ...	Do.	Dr. Amrita Lal Sarkar	300
41	"Bijnan" (P) ...	Do. ...	Do.	Devendra Nath Chakravarty, Hindu, Brahmin; age 39 years.	960
42	"Birbhum Varta" (N) ...	Suri ...	Weekly	Divakar Banerji, Hindu, Brahmin; age 43 years.	325
43	"Birbhum Hitaishi" (N) ...	Bolpur ...	Do.	Kulada Prasad Mullick, Hindu, Brahmin; age 32 years.	1,500
44	"Birbhumi" (P) ...	Calcutta ..	Monthly	Nilratan Mukherji, Hindu, Brahmin; age 45 years.	600
45	"Birbhum Vasi" (N) ...	Rampur Hat	Weekly		

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
46	"Brahman" (P) ...	Bagerhat ...	Monthly	Nitya Gopal Chakravarty, Hindu, Brahmin; age 46 years.	150
47	"Brahman Samaj" (P) ...	Calcutta ...	Do.	Pandit Basanta Kumar Tarkanidhi ...	1,000
48	"Brahma Vadi" (P) ...	Barisal ...	Do.	Monomohan Chakravarty, Brahmo; age 52 years.	625
49	"Brahma Vidya" (P) ...	Calcutta ...	Do.	Rai Purna Dev Narayan Singh Bahadur and Hirendra Nath Dutta.	800
50	"Bratya" (P) ...	Jayanagar	Do.	Raicharan Sadder, Hindu, Bratya Kshatriya, Poda; age 36 years.	About 500
51	"Burdwan Sanjivani" (N) ...	Burdwan ...	Weekly	Prabodhananda Sarkar, Hindu, Kayastha; age 31 years.	1,000
52	"Byabasa O Baniya" (P) ...	Calcutta ...	Monthly	Sachindra Prosad Basu ...	.....
53	"Byabasayi" (P) ...	Do. ...	Do.	Haripada Banerji ...	.....
54	"Chabbis Pargana Vartavaha" (N) ...	Bhawanipur	Weekly	Hem Chandra Nag, Kayastha; age 30 years.	500 to 700
55	"Charu Mihir" (N) ...	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha; age 42 years.	800
56	"Chhatra Sakha" (P) ...	Dacca ...	Monthly	.....	500
57	"Chhatra Suhrid" (P) ...	Do. ...	Do.	.....	400
58	"Chikitsa Prakas" (P) ...	Nadia ...	Do.	Dr. Dharendra Nath Haldar, Hindu, Brahmin.	1,000
59	"Chikitsa Sammilani" (P) ...	Calcutta ...	Do.	Kaviraj Paresch Nath Sarma, Hindu, Brahmin, and Kaviraj Girija Bhusan Ray, Vaidya.	500
60	"Chikitsa Tatva Vijnan" (P) ...	Do. ...	Do.	Binode Lal Das Gupta, Vaidya; age 38 years.	300
61	"Chinsurah Vartavaha" (N) ...	Chinsura ...	Weekly	Dina Nath Mukherji	1,000
62	"Dainik Chandrika" (N) ...	Calcutta ...	Daily, except on Thursdays.	Haridas Dutta, Hindu, Kayastha; age 42 years.	2,000
63	"Dacca Prakas" (N) ...	Dacca ...	Weekly	Mukunda Vihari Chakravarty, Hindu, Brahmin; age 41 years.	600
64	"Darsak" (N) ...	Calcutta ...	Do.	.....	.....
65	"Devalya" (P) ...	Do. ...	Monthly	Girija Sankar Rai Chowdhuri, M.A. ...	800
66	"Dharma-o-Karma" (P) ...	Do. ...	Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
67	"Dharma Tatva" (P) ...	Do. ...	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	300
68	"Dharma Pracharak" (P) ...	Do. ...	Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin; age 50 years.	2,000
69	"Diamond Harbour Hitaishi" (N) ...	Diamond Harbour	Weekly	.....	.....
70	"Dhruba" (P) ...	Do.	Monthly	Birendra Nath Ghosh, Hindu, Kayastha; age 36 years.	800
71	"Education Gazette" (N) ...	Chinsurah	Weekly	Mukundadeo Mukherji, M.A., B.L., Brahmin; age 56 years.	1,500
72	"Faridpur Hitaishini" (N) ...	Faridpur	Fortnightly	Raj Mohan Majumdar, Hindu, Vaidya; age about 76 years.	300
73	"Galpa Lahari" (P) ...	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 35 years.	600
74	"Gandha-Vanik-Hitaishi" (P) ...	Do.	Do.	Ashutosh Kundu, Hindu, Mudi by caste; age 28 years.	1,000
75	"Gaud-duta" (N) ...	Malda ...	Weekly	Krishna Chandra Agarwallah	400
76	"Grihastha" (P) ...	Calcutta ...	Monthly	Sarat Chandra Dev	500
77	"Hablul-Matin" (N) ...	Do. ...	Daily	Saiyid Jelaluddin, Muhammadan; age 61 years.	500
78	"Hakim" (P) ...	Do. ...	Monthly	Masihar Rahman, Muhammadan; age 30 years.	500
79	"Haridas or Sri Gauranga Sevaka" (P) ...	Murshidabad	Do.	Lalit Mohan Banerji, Hindu, Brahmin; age 55 years.	280
80	"Hindusthana" (N) ...	Calcutta ...	Weekly	Haridas Datta, Hindu, Kayastha; age 42 years.	900
81	"Hindu Ranjika" (N) ...	Rajshahi ...	Do.	Kachimuddin Sarkar, Muhammadan; age 40 years.	290
82	"Hindu Sakha" (P) ...	Hooghly ...	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	500
83	"Hitavadi" (N) ...	Calcutta ...	Weekly	Manindranath Basu, Hindu, Kayastha; age 43 years, and 3 others.	28,000
84	"Hitvarta" (N) ...	Chittagong	Do.	Birendra Lal Das Gupta, Hindu, Vaidya.	600
85	"Homeopathy-Chikitsa Petra" (P) ...	Calcutta ...	Monthly	Dr. B. M. Dass, Christian; age 48 years.	450
86	"Homeopathi-Prachar" (P) ...	Do. ...	Do.	Probodh Chandra Banerji, Hindu, Brahmin; age 40 years.	1,000
87	"Islam-Abha" (P) ...	Dacca ...	Do.	Sheik Abdul Majid	1,000
88	"Islam-Rabi" (N) ...	Mymensingh	Weekly	Maulvi Naziruddin Ahmad, Muslim; age about 33 years.	700
89	"Jagat-Jyoti" (P) ...	Calcutta ...	Monthly	Jnanatana Kaviraj, Buddhist; age 56 years.	700
90	"Jagaran" (N) ...	Bagerhat ...	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300

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1,500

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1,000

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500

500

500

280

900

290

500

28,000

600

450

1,000

1,000

700

700

About 300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
91	"Jahannabi" (P)	Calcutta	Monthly	Sudhakrishta Bagchi, Hindu, Brahmin; age 28 years.	1,400
92	"Janmabhumi" (P)	Do	Do.	Jatindranath Dutta, Hindu, Kayastha; age 30 years.	300
93	"Jasohar" (N)	Jessore	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
94	"Jubak" (P)	Santipur	Monthly	Jnananda Pramanik, Brahmo; age 33 years.	500
95	"Jugi-Sammilani" (P)	Comilla	Do.	Radha Govinda Nath, Hindu, Jugi	1,500
96	"Jyoti" (N)	Chittagong	Weekly	Kali Shankar Chakravarty, Brahmin; age 46 years.	2,000
97	"Kahini" (P)	Calcutta	Monthly	Amulya Charan Sen, Tanti, age 36 years.	500
98	"Kajer Loke" (P)	Do.	Do.	Saroda Prasad Chatterji, Brahmin; age 46 years.	350
99	"Kalyani" (N)	Magura	Weekly	Bisweswar Mukherji, Brahmin; age 48 years.	500
100	"Kanika" (P)	Murshidabad	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 37 years.	125
101	"Karmakar Bandhu" (P)	Calcutta	Do.	Ranamali Seth, Hindu, Swarnakar; age 43 years.	500
102	"Kasipur-Nibasi" (N)	Barisal	Weekly	Pratap Chandra Mukherji, Hindu, Brahmin; age 63 years.	500
103	"Kayastha Patrika" (P)	Calcutta	Monthly	Madhu Sudan Roy Bisharad, Hindu, Kayastha; age 65 years.	750
104	"Khulnavasi" (N)	Khulna	Weekly	Jatindra Nath Basu and others, Hindu, Kayastha; age 37 years.	500
105	"Kohinoor" (P)	Calcutta	Monthly	Muhammad Rusun Ali Choudhuri	700
106	"Krishak" (P)	Do.	Do.	Nikunja Behari Dutt	1,000
107	"Krishi-Sampad" (P)	Dacca	Do.	Nishi Kanta Ghosh, Hindu, Kayastha; age 33 years.	600
108	"Kushadaha" (P)	Calcutta	Do.	Jagindra Nath Kundu, Hindu, Brahmo; age 35 years.	500
109	"Mahajan Bandhu" (P)	Do.	Do.	Raj Krishna Pal, Hindu, Tambuli; age 43 years.	400
110	"Mahila" (P)	Do.	Do.	Rev. Braja Gopal Neogi, Brahmo; age 53 years.	300
111	"Mahisya-Mohila" (P)	Do.	Do.	Narendra Nath Das, Hindu, Kaivarta	1,000
112	"Mahisya Samaj" (P)	Do.	Do.	Haripada Haldar, Hindu, Kaivarta; age 30 years.	300
113	"Mahisya-Surhid" (P)	Diamond Harbour	Do.	Kaliprasanna Chakravarty, Hindu, Brahmin.	350
114	"Malda Samachar" (N)	Malda	Weekly	Subodh Chandra Dutt and others, Hindu, Kayastha; age 38 years.	1,100
115	"Manasi" (P)	Calcutta	Monthly	Bagala Oharan Ghosh, Hindu, Kayastha; age 41 years.	1,000
116	"Manbhum" (N)	Puralia	Weekly	Umesh Chandra Das Gupta, Hindu, Brahmin; age about 55 years.	About 500
117	"Mandarmala" (P)	Calcutta	Monthly	Devdas Karan, Hindu, Sadgope; age 45 years.	400
118	"Medini Bandhab" (N)	Midnapore	Weekly	Manmatha Nath Nag, Hindu, Kayastha; age 36 years.	600
119	"Midnapore Hitaishi" (N)	Ditto	Do.	Shaikh Abdur Rahim and Mozummul Haque.	300
120	"Moslem Hitaishi" (N)	Calcutta	Do.	Muhammad Akram Khan, Musalman; age 37 years; and Maulvi Akbar Khan.	6,300
121	"Muhammadi" (N)	Do.	Do.	Hem Chandra Sarkar, Brahmo; age 38 years.	About 1,400
122	"Mukul" (P)	Do.	Monthly	Banwari Lal Goswami, Hindu, Brahmin; age 48 years.	1,000
123	"Murshidabad Hitaishi" (N)	Saidabad	Weekly	Aditya Kumar Chowdhuri, Namasudra; age 35 years.	206
124	"Namasudra Suhrid" (P)	Faridpur	Monthly	Ashtosh Das Gupta Mahallanabis, Hindu, Baidya; age 40 years.	600
125	"Nandini" (P)	Howrah	Do.	Amarendra Nath Dutta, Hindu, Kayastha; age 39 years.	150
126	"Natya Mandir" (P)	Calcutta	Do.	Narayan Chandra Sen, Subarnabanik; age 31 years.	500
127	"Natya Patrika" (P)	Do.	Do.	Harendra Kishore Roy, Hindu, Kayastha; age 23 years.	100
128	"Navya Banga" (N)	Chandpur	Weekly	Pancheowri Banerji and Birendra Chandra Ghosh.	500
129	"Nayak" (N)	Calcutta	Daily	Rev. Lal Behari Saha, Christian; age 54 years.	2,806
130	"Nava Jivani" (P)	Do.	Monthly	Devi Prasanna Ray Chowdhuri, Hindu, Brahmin; age 60 years.	200 to 300
131	"Navya Bharat" (P)	Do.	Do.	Madu Sudan Jana, Brahmo; age 44 years.	1,000 to 1,500
132	"Nihar" (N)	Contai	Weekly		500

No.	Name of publication.	Where published.	Edition.	Name, cast and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
133	"Noakhali Sammilani" (N)	Noakhali Town	Weekly	Rajendra Lal Ghosh, Hindu, Kayastha; age 26 years.	290
134	"Pabna Hitaishi" (N)	Pabna	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin; age 36 years.	650
135	"Pallichitra" (P)	Bagerhat	Monthly	Ashu Tosh Bore, Hindu, Kayastha; age 35 years.	About 500
136	"Palli Prasun" (P)	Joynagore, 24-Parganas district.	Do.	Keshab Chandra Bose, Hindu, Kayastha; age 32 years.	600
137	"Pallivasi" (N)	Kalna	Weekly	Sasi Bhushan Banerji, Hindu, Brahmin; age 48 years.	300
138	"Pallivarta" (N)	Bongong	Do.	Charu Chandra Roy, Hindu, Kayastha; age 42 years.	500
139	"Pantha" (P)	Calcutta	Monthly	Rajendra Lal Mukherji	800
140	"Patake" (P)	Do.	Do.	Hari Charan Das	600
141	"Paricharak" (N)	Do.	Bi-weekly	Kailas Chandra Sarkar; age 38 years	400
142	"Prachar" (P)	Jaynagar	Monthly	Rev. G. O. Dutt, Christian; age 46 years.	1,400
143	"Praja Bandhu" (N)	Tippera	Fortnightly	Purna Chandra Chakravarti, Kaivarta Brahmin; age 36 years; and others.	300
144	"Prajapati" (P)	Calcutta	Monthly	Jnanendra Nath Kumar	750
145	"Prabhat" (P)	Do.	Do.	Devendra Nath Mitra	200
146	"Prabhakar" (P)	Do.	Do.	Mohammad Aiyub Khan	500
147	"Prakriti" (P)	Do.	Do.	Devendra Nath Sen	1,000
148	"Prantavasi" (N)	Netrokona	Weekly	Banku Behari Ghosh, Goala; age 42 years.	645
149	"Prasun" (N)	Katwa	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 56 years.	508
150	"Pratiker" (N)	Berhampore	Do.	Dhirendra Nath Ganguly	750
151	"Prativa" (P)	Dacca	Monthly	Ashutosh Mukherji	500
152	"Prabasi" (P)	Calcutta	Do.	Ramananda Chatterji, M.A.	5,000
153	"Pravasi" (P)	Do.	Do.	Pransankar Sen, M.A.	300
154	"Priti" (P)	Do.	Do.	Kshirode Behari Chowdhury, B.A.	250
155	"Puja" (P)	Do.	Do.	Jnanendra Nath Bose	200
156	"Puspodyan" (P)	Do.	Do.	Amulya Ratan Chatterji; age 41 years	About 700
157	"Purulia Darpan" (N)	Purulia	Weekly	Purna Chandra De, Subarnabanik; age 32 years.	300
158	"Rahasya Prakas" (P)	Calcutta	Monthly	Sarat Chandra Majumdar, Hindu, Brahmin; age 43 years.	400
159	"Rangpur Darpan" (N)	Rangpur	Weekly	Panchanan Sarkar, M.A., B.L.	500
160	"Rangpur Sahitya Parisad Patrika" (P)	Rangpur	Quarterly	Satis Chandra Viswas, Hindu, Kaivarta; age 32 years.	200
161	"Ratnakar" (N)	Asansol	Weekly	Suresh Chandra Samajpati	1,500
162	"Sadhak" (P)	Nadia	Monthly	Mahamahopadhyaya Satis Chandra Vidyabhusan.	1,800
163	"Sahitya" (P)	Calcutta	Do.	Shyama Charan Kaviratna	500
164	"Sahitya Parisad Patrika" (P)	Do.	Quarterly	Pramath Nath Sanyal, Hindu, Brahmin; age 33 years.	1,000
165	"Sahitya Sanghita" (P)	Do.	Monthly	Radha Govinda Nath	700
166	"Sahitya Samvad" (P)	Howrah	Do.	Adhar Chandra Das	450
167	"Samaj" (P)	Calcutta	Do.	Satis Chandra Roy	700
168	"Samaj Bandhu" (P)	Do.	Do.	Jnanendra Nath Das	200
169	"Samaj Chitra" (P)	Dacca	Do.	Kunja Behari Das	300
170	"Samay" (N)	Calcutta	Weekly	Kali Mohan Bose, Brahmo, age about 40 years.	450
171	"Sammilan" (P)	Do.	Quarterly	Bijoy Krishore Acharya, B.A., LL.B., Christian; age 45 years.	300
172	"Sammilani" (N)	Do.	Fortnightly	Upendra Kishore Roy Chowdhury, Brahmo; age 45 years.	6,000
173	"Sammilani" (P)	Do.	Monthly	Sivanath Sastri, M.A., and others	400
174	"Sandes" (P)	Do.	Do.	Kasi Chandra Das Gupta, Brahmo; age 60 years.	200
175	"Sanjivani" (N)	Do.	Weekly	Atul Chandra Roy Chowdhury, Hindu, Kayastha; age 35 years.	500
176	"Sansodhini" (N)	Chittagong	Do.	Nikhil Nath Roy	400
177	"Santi" (P)	Do.	Monthly	Sarat Chandra Dev	400
178	"Saji" (P)	Calcutta	Do.	Sarat Chandra Dev Kavikoumadi, Hindu, Kayastha; age 48 years.	400
179	"Saswati" (P)	Do.	Do.	Rajani Kanta Guha, Brahmo; age 43 years.	200
180	"Sansar Suhrid" (P)	Belgachia	Do.	Rev. W. Carey; age 56 years	1,300
181	"Sachchashi Suhrid" (P)	Calcutta	Do.	Baradakanta Majumdar, Hindu, Kayastha; age 38 years.	200
182	"Sebak" (P)	Dacca	Do.	Kedar Nath Majumdar	200
183	"Senapati" (P)	Calcutta	Do.	Atul Chandra Sen, M.A., B.L.	195
184	"Sisu" (P)	Do.	Do.	Rev. W. Carey; age 56 years	1,000
185	"Sourava"	Mymensingh	Do.	Maulvi Moslemuddin Khan Chowdhury; age 35 years.	238
186	"Siksha" (P)	Calcutta	Do.		
187	"Sikshak" (P)	Barisal	Do.		
188	"Siksha Prachar" (P)	Mymensingh	Do.		

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
290	189 "Siksha Samachar" (N) ...	Dacca ...	Weekly ...	Abinas Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,500
650	190 "Silpa-o-Sahitya" (P) ...	Calcutta ...	Monthly ...	Manmatha Nath Chakravarti ...	500
	191 "Snehamayi" (P) ...	Dacca ...	Do. ...	Rev. A. L. Sarkar ...	800
out 500	192 "Sopan" (P) ...	Do. ...	Do. ...	Hemendra Nath Datta, Brahmo; age 36 years.	350
600	193 "Sri Sri Vaishnava Sangini" (P) ...	Calcutta ...	Do. ...	Madhusudan Das Adhikari, Vaishnav; age 30 years.	750
300	194 "Sri Sri Vishnu Priya-o-Ananda Basar Patrika" (N) ...	Do. ...	Weekly ...	Rasik Mohan Chakravati Brahmin; age 41 years.	1,700
500	195 "Subarna-banik" (N) ...	Do. ...	Do. ...	Kiran Gopal Sinha, Hindu, Subarnabanik; age 29 years.	1,000
800	196 "Suhrid" (N) ...	Bakarganj ...	Do. ...	Rama Charan Pal, Hindu, Kayastha	150
600	197 "Sumati" (P) ...	Dacca ...	Monthly ...	Purna Chandra Ghosh, Kayastha; age 40 years.	500
400	198 "Suhrid" (P) ...	Calcutta ...	Do. ...	Jotindra Mohan Gupta, B.L., Hindu, Baidya; age 36 years.	300
1,400	199 "Suprabhat" (P) ...	Do. ...	Do. ...	Sm. Kumudini Mitta ...	900
200	200 "Suraj" (N) ...	Pabna ...	Weekly ...	Kishori Mohan Roy, Hindu, Kayastha; age 38 years.	500
750	201 "Suhrit" (P) ...	Calcutta ...	Monthly ...	Hari Pada Das, B.A., Brahmo; age 28 years.	300
200	202 "Sudhi" (P) ...	Howrah ...	Do. ...	Kalabaran Ghosh, Hindu, Kayastha; age 23 years.	500
500	203 "Suravi" (P) ...	Contai ...	Do. ...	Baranashi Banerji, Hindu, Brahmin; age 45 years.	250
1,000	204 "Swarnakar Bandhav" (P) ...	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., Goldsmith by caste; age 40 years.	500
645	205 "Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartic Chandra Bose, M.B. ...	4,500
508	206 "Tambuli Samaj" (P) ...	Do. ...	Do. ...	Rajkristo Paul and others ...	300
750	207 "Tara" (P) ...	Do. ...	Do. ...	Tarapada Chatterji; age 28 years ...	350
500	208 "Tattwa Kaumudi" (P) ...	Do. ...	Irregular	Lalit Mohan Das, M.A., and others	500
5,000	209 "Tattwa Manjari" ...	Do. ...	Fortnightly	Kali Charan Basu; age about 40 years	600
800	210 "Tattwa-bodhini Patrika" ...	Do. ...	Monthly	Rabindra Nath Tagore ...	300
250	211 "Teli Bandhav" (P) ...	Howrah ...	Do. ...	Bahis Das Pal, Hindu, Teli; age 38 years.	1,800
300	212 "Toahini" (P) ...	Dacca ...	Do. ...	Anukul Chandra Gupta, Sastri; age 41 years.	1,250
400	213 "Trade Gazette" (P) ...	Calcutta ...	Do. ...	Kamal Hari Mukherji ...	900 to 2 000
500	214 "Triveni" (P) ...	Basirhat ...	Do. ...	Satis Chandra Chakravarti ...	100
300	215 "Tripura Hitaishi" (N) ...	Comilla ...	Weekly ...	Kamaniya Kumar Singha, Brahmo; age 25 years	450
200	216 "Uchchasa" (P) ...	Calcutta ...	Monthly ...	Bhabataran Basu, Hindu, Kayastha; age 32 years.	150
200	217 "Udbodhana" (P) ...	Do. ...	Do. ...	Swami Saradananda ...	1,500
1,500	218 "United Trade Gazette" (P) ...	Do. ...	Do. ...	Narayan Krishna Goswami ...	3,000 to 10,000
1,800	219 "Upasana" (P) ...	Murshidabad ...	Do. ...	Jajneswar Banerji, Hindu, Brahmin; age 56 years.	250
500	220 "Utsav" (P) ...	Calcutta ...	Do. ...	Ramdayal Majumdar, M.A., and others	100
1,000	221 "Vasudha" (P) ...	Do. ...	Do. ...	Banku Behari Dhar ...	500
700	222 "Yamuna" (P) ...	Do. ...	Do. ...	Phanindra Nath Pal, B.A. ...	900
450	223 "Yogi Sakha" (P) ...	Do. ...	Do. ...	Adhar Chandra Nath ...	750
700	224 "Yubak" (P) ...	Santipur ...	Do. ...	Yogananda Pramanick ...	300
200	225 "Vartavaha" (N) ...	Kanaghat ...	Weekly ...	Girija Nath Mukherji, Hindu, Brahmin; age 42 years.	600
300	226 "Vandana" (P) ...	Baidyabati ...	Monthly ...	Bipin Chandra Pal and others	700
450	227 "Vijaya" (P) ...	Calcutta ...	Do. ...	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	1,000
800	228 "Viswadut" (N) ...	Howrah ...	Weekly ...	Abinas Chandra Gupta, Vaidya; age 36 years.	1,000
6,000	229 "Viswavarta" (N) ...	Dacca ...	Do. ...	Jogendra Nath Gupta, Hindu, Vaidya; age 33 years.	100
400	230 "Vikrampur" (P) ...	Mymensingh ...	Quarterly ...	Hara Govinda Siromani ...	.....
200	231 "Vasanti" (P) ...	Ditto ...	Monthly ...	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
500	<i>English-Bengali.</i>				
400	232 "Ananda Mohan College Magazine" (P) ...	Mymensingh ...	Monthly ...	G. C. Basu ...	600
400	233 "Bangavasi College Magazine" (P) ...	Calcutta ...	Do. ...	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	.....
200	234 "Dacca College Magazine" (P) ...	Dacca ...	Quarterly ...	Satya Bhushan Dutt Roy, Baidya; age 46 years.	500
1,300	235 "Dacca Gazette" (N) ...	Do. ...	Weekly ...	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,200
200	236 "Dacca Review" (P) ...	Do. ...	Monthly ...	Lalit Mohan Chatterji, Brahmo ...	700
195	237 "Jagannath College Magazine" (P) ...	Do. ...	Do. ...	.....	600
1,000	238 "Loyal Citizens" (N) ...	Calcutta ...	Weekly ...	.....	.....

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concluded.</i>					
239	"Rajshahi College Magazine" (P)	Dacca ...	Quarterly ...	Board of Professors, Rajshahi College	.....
240	"Rangpur Dikprokash" (N)	Rangpur ...	Weekly ...	Jyotish Chandra Majumdar ...	300
241	"Sanjaya" (N) ...	Fardipur ...	Do. ...	Rama Nath Ghosh, Hindu, Kayastha; age about 40 years.	500
242	"Scottish Churches College Magazine." (P)	Calcutta ...	Five issues in the year.	Rev. J. Watt, M.A. ...	1,300
243	"Tippera Guide" (N) ...	Comilla ...	Weekly ...	Rajani Kanta Gupta, Hindu, Vaidya; age 48 years.	550
<i>Garo.</i>					
244	"Achikni Ripeng" (P) ...	Calcutta ...	Monthly ...	E. G. Phillips ...	400
245	"Phring Phring" (P) ...	Do. ...	Do. ...	.....	.....
<i>Hindi.</i>					
246	"Barabazar Gazette" (N) ...	Calcutta ...	Weekly ...	Sadananda Sukul ...	600
247	"Bharat Mitra" (N) ...	Do. ...	Do. ...	Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	2,400
248	"Bira Bharat" (N) ...	Do. ...	Do. ...	Pandit Ramananda Dobes, Hindu, Brahmin; age 30 years.	1,500
249	"Chota Nagpur Dait Patrika" (P)	Ranchi ...	Monthly ...	Rev. E. H. Whitley, Christian ...	450
250	"Dainik Bharat Mitra" (N)	Calcutta ...	Daily ...	Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	300
251	"Daragar Daptar" (P) ...	Do. ...	Monthly ...	Ram Lal Burman, Hindu, Kahatriya; age 37 years.	800
252	"Hindi Vangabasi" (N) ...	Do. ...	Weekly ...	Harikisan Joahar, Hindu, Kahatriya; age 37 years.	550
253	"Jaina Sidhanta Bhaskar" (P)	Do. ...	Monthly ...	Padmaraj Jaina, Hindu, Jain; age about 40 years.	500
254	"Manoranjan" (P) ...	Do. ...	Do. ...	Ishwari Prasad Sharma, Hindu, Brahmin; age 50 years.	500
255	"Marwari" (N) ...	Do. ...	Weekly ...	B. K. Teuriwala, Hindu, Vaisya ...	500
256	"Saraswat Hitaishi" (P) ...	Do. ...	Monthly ...	Govinda Charya, Hindu, Brahmin; age 37 years.	1,000
257	"Sevak" (P) ...	Do. ...	Do. ...	Nawab Zadik Lal, Brahmin; age 30 years.	500
258	"Sudharak" (N) ...	Do. ...	Weekly ...	Radha Mohan Gokulji, Hindu, Agarwala; age 50 years.	500
<i>Parvatiya.</i>					
259	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly ...	Rev. G. P. Pradhun, Christian; age 60 years.	400
<i>Persian.</i>					
260	"Hablul-Matin" (N) ...	Calcutta ...	Weekly ...	Saiyid Jelaluddin, Muhammadan; age 61 years.	1,000
<i>Poly-lingual.</i>					
261	"Devanagar" (P) ...	Calcutta ...	Monthly ...	Sarada Charan Mitra, M.A., B.L. ...	500
262	"Printers' Provider" (P) ...	Do. ...	Do. ...	S. T. Jones ...	500
263	"Sadhu Samvad" (P) ...	Howrah ...	Do. ...	Nilananda Chatterji, B.L.; age 36 years	350
<i>Sanskrit.</i>					
264	"Vidyodaya" (P) ...	Calcutta ...	Monthly ...	Hrishikes Sastri ...	500
<i>Bengali-Sanskrit.</i>					
265	"Hindu Patrika" (P) ..	Jessore ...	Monthly ...	Rai Yadu Nath Masumdar Bahadur, Barujibi; age 60 years.	940
266	"Sri Vaishnava Sevika" (P)	Calcutta ...	Do. ...	Hari Mohan Das Thakur ...	400
<i>Urdu.</i>					
267	"Durbar Gazette" (N) ...	Calcutta ...	Daily ...	Nawab Ali, Muhammadan ...	1,000
268	"Hablul Matin" (N) ...	Do. ...	Do. ...	Saiyid Jelaluddin, Muhammadan ...	700
269	"Al-Hilal" (N) ...	Do. ...	Weekly ...	Maulana Abul Kalam Azad, Muhammadan; age 27 years.	1,000
270	"Negare Basim" (P) ...	Do. ...	Monthly ...	Maulvi Sayed Hossan Askari, M.A., and Maulvi Abul Makarim Fasil Wahab.	.....

I.—FOREIGN POLITICS.

REFERRING to the South African question, the *Nayak* [Calcutta] of the 17th December says that national pride has always characterised and will always characterise human nature. It is this pride which leads the white people of Europe to look down upon the black races inhabiting other parts of the world over whom they exercise sway. In India not only the whitemen but even their illegitimate progeny, the black Eurasians, look on the Indians with an eye of contempt. There is nothing unnatural in this. In ancient times the forefathers of the present Indians also used to look down upon the black aborigines inhabiting this country. The hatred entertained for the South African Indians is, therefore, quite natural. The white colonials live a much more luxurious life than the Indians and, therefore, require to earn more money than the latter. Naturally, therefore, they cannot tolerate the competition of the Indians whose simple habits of life make them satisfied with less earnings. The colonials are, moreover, powerful. They are, consequently, trying to push the Indians to a corner and oust them from South Africa. This dispute between the strong and the weak is inherent in human nature, and has nothing specially blamable in it.

There is, however, one weak point in the case of the English as against the Indians. When the Musalmans conquered India they plainly told the Indians that unless the latter adopted the Islamic faith they would be looked down upon as vassals and inferiors by the conquerors. The English, however, have said nothing of the kind to the Indians. On the contrary, they have always preached the high principles of equality, fraternity and liberty to their Indian subjects. It is this which has now given the Indians an opportunity to clamour for equal rights with Europeans in South Africa and put the English to shame for their conduct towards South African Indians. In reply Englishmen should now plainly tell the Indians, "Thus far shalt thou go and no further." If they cannot say this the Indians will continue their agitation and preach anarchism. Lord Hardinge's speech at Madras shows that the English will not take even the present opportunity to tell the Indians the plain truth. What he has said is no doubt very generous. But how many Englishmen are there who will appreciate the greatness of the principle laid down by him? Even the Indian Civilian community, who give place to no other ruling community in the world in education, ability and highmindedness, will not appreciate Lord Hardinge's advice. Nor is it possible for a nation at large to forget its national pride. So long as the English will rule India, they will naturally look down upon the Indians and try always to place them on an inferior and disadvantageous footing. It would be well for all if the English could now plainly tell this to the Indians.

2. The *Dainik Chandrika* [Calcutta] of the 6th December denies that the South African situation have shaken the loyalty of the Indians to the British *raj*. It has simply made them sorry at the sight of the utter helplessness of the Government of England in matters concerning the colonies.

3. The *Charu Mihir* [Mymensingh] of the 9th December writes:—
The oppressions committed on Indians in South Africa are causing great pain to the minds of the people of India. A large number of Englishmen are advocating the Indian cause and asking the English Government to come to the rescue of the unfortunate Indian settlers, not because those Englishmen think that the persecutions are wrong legally and morally, but because they may intensify the unrest in India and strengthen the hands of Indian anarchists. That noble spirit which once manifested itself in England at the time of the abolition of slavery is not much noticeable there now. However, we thank our English sympathisers all the same. As regards the Englishmen resident in India, there are many who have not parted with their true English spirit even after a prolonged sojourn in this country; and they are protesting

NAYAK,
Dec. 17th, 1913.

DAINIK CHANDRIKA,
Dec. 6th, 1913.

CHARU MIHIR,
Dec. 9th, 1913.

against the persecution of South African Indians. But there are many others who are narrow-minded and inimical to everything Indian, and who are trying to belittle the sufferings of the Indian dwellers of South Africa and, what is more, blaming them for their misfortune. The *Englishman* and the *Statesman*, who voice the opinions of the latter class of Englishmen, are pouring forth their venom copiously upon the Indians and their advocates and sympathisers, especially upon our kind-hearted Viceroy, Lord Hardinge. The small band of Indian exiles in South Africa are now engaged in a gallant fight against heavy odds. And we ask all our countrymen to stand by them and help them in every way.

AL HILAL,
Dec. 17th, 1913.

4. *Al Hilal* [Calcutta] of the 17th December remarks that it remains a question whether the committee of enquiry will be able to do something to remove the grievances of the Indians or will only aggravate their troubles.

The South African Committee of enquiry.

DAINIK BHARAT
MITRA,
Dec. 19th, 1913.

5. The *Dainik Bharat Mitra* [Calcutta] of the 20th December is gratified that the English Press is supporting the Indians of South Africa in their struggle to get fair treatment from the Afrianders.

The English Press and the South African Indians.

NAMAI MUQUADDAS
HABUL MATIN,
(PERSIAN EDITION),
Dec. 15th, 1913.

6. The *Namai Muquaddas Habul Matin* (Persian edition) [Calcutta] of the 15th December remarks that the Persian papers received up to date speak highly of the Swedish officers and gendarmerie and highly commend the services they have rendered to Persia in maintaining order and security.

Swedish officers and gendarmerie.

NAMAI MUQUADDAS
HABUL MATIN,
(PERSIAN EDITION),
Dec. 15th, 1913.

7. The *Namai Muquaddas Habul Matin* (Persian edition) [Calcutta] of the 15th December remarks that the appointment of a German General to command and train the Turkish Army and of a British Admiral to manage the Navy has created intense anxieties in Russia which had devised a plan for the annexation of the Balkans and Turkey. France and England altogether approve of the steps which Turkey has taken; out of friendship for Russia they are merely showing a false opposition to Turkey. England has also gained large concessions for herself in Armenia which she will completely fill with her own gendarmerie. This has also stopped Russia's mouth.

The future progress of Turkey and Russian anxiety.

It also refers to the Anglo-German friendship.

II.—HOME ADMINISTRATION.

(a)—Police.

MUSLEM HITAISHI,
Dec. 19th, 1913.

8. The *Moslem Hitaishi* [Calcutta] of the 19th December writes:—

"Injury to Musalman interest in the Chandpur subdivision."

We have more than once complained of the way in which Babu Radhika Mohan Basak, Sub-Deputy Magistrate of Chandpur in charge of chaukidari, is injuring Musalman interests in that subdivision. Thanks to him, many Musalman Panchayets have been compelled to resign. We have learnt from a reliable source that Maulvi Abdul Jabbar (No. 11), Maulvi Abdul Jabbar (No. 2), Umar Khan, Amjad Pathari, Abdul Pathari, the local Sub Registrar and others have had to give up their appointments because of their having incurred the displeasure of this Circle Officer, but so far no Hindu Panchayet has had to resign. Is it then Musalman Panchayets alone who are quite worthless and neglectful of their duties? It is a pity that the Government has not yet caused any enquiry to be made into the doings of this officer. Hindus from distant places are appointed by him as Panchayet Presidents in Musalman villages. For example in Union No. 10 in the Hajiganj thana a Hindu living in a very distant village has been made the President. A young boy, aged 17 or 18 years, has been appointed as the President of Suchipara in spite of there being several respectable Musalmans available. Independent-minded and fearless Musalman Presidents are invariably got rid of, and it is high time that the Government took action in the matter.

9, The *Mohammadi* [Calcutta] of the 19th December has the following:—

"A Hindu Deputy Magistrate and *Korbeni*."

A class of Hindu agitators have of late been persecuting and oppressing inoffensive Musalmans in various ways in connection with the sacrifice of cows. We often find Hindu zamindars and others, aided by Hindu policemen, committing all sorts of oppression on Musalmans whenever they wish to sacrifice cows. What with the threats of the zamindar and what with the frowns of the police Musalmans often have to desist from the performance of this religious rite. The police never make any report about the sacrifice of cows until a day or two before the *Bakrid*, when they submit an elaborate report to the Subdivisional officer. Hindu Subdivisional officers are generally up in arms against Musalmans and any report against them in connection with cow-sacrifice is sure to lead to proceedings being instituted and warrants issued against them under section 107 of the Criminal Procedure Code. Another trick that the police play is to accuse every independent-minded and influential Musalman and it is by no means rare also for one or two Musalmans being won over by Hindus and proving traitors to their own community by causing such men arrested. These persons are taken to the court like thieves and dacoits and ordered to execute bonds or furnish securities, or go to *hajut* otherwise. Musalmans are in this way often prevented from performing their *Id Namaz* and not unfrequently they have to execute a bond promising not to hold cow sacrifice. These things are mostly done without the knowledge of the higher authorities and the Musalman leaders, and appeals to law courts are always in vain. Nor, again, is it possible for newspapers to publish reports of all such cases for various circumstances prevent them from doing so. Unless, therefore, the Government comes to the rescue of the Musalmans they will never be able to find safety from this kind of oppression.

We will now cite an instance of this oppression. On the 4th November last Babu Dasarathi Datta, Subdivisional Magistrate of Kushtia, issued an order against Ebrahim Biswas and 11 other inhabitants of Hatia, under section 144 of the Criminal Procedure Code, forbidding them to sacrifice cows on the occasion on the ensuing *Bakrid*. These men were called upon to appear before the Subdivisional officer on the 6th November and show cause why each should not execute a bond for Rs. 200 and furnish two securities for a similar amount each. When one of these twelve men, named Ersad Ali, appeared before the Deputy Magistrate on the 6th idem to execute the bond etc., he was forthwith put into *hajut* and kept locked up till the evening when his bond and securities were accepted and he was released. In the course of his judgment in the case under section 144 against the men mentioned above the Deputy Magistrate says. "As there is no time to hear the other side (the side reported against by the responsible police officers) and the case is one of emergency, this order is made *ex parte*." This shows how a Hindu Deputy Magistrate can persecute Musalmans by interfering with their religion and giving them no opportunity to defend themselves. This misfussal Deputy Magistrate by interfering with the performance of *Bakrid* sacrifice has done a thing which even a certain Lieutenant-Governor of Bengal did not dare to do. Will not Lord Carmichael take any steps in the matter? We should like to know why, in consideration of the fact that some sort of misunderstanding has always occurred in connection with cow-sacrifice at Hatia for some years past, the Deputy Magistrate did not think it worth his while to issue his orders and notices some time before the *Bakrid* so that the persons concerned might defend themselves properly? Is it not a sort of conspiracy for putting innocent Musalmans to trouble? The magistrate instituted proceedings both under section 107 and under section 144 of the Criminal Procedure Code on the plea that the case was one of emergency, but did not care to think how it could be possible for a man to furnish cash security for Rs. 200 and two personal securities for Rs. 200 each all in one day. He thought it very urgent to interfere with a religious observance but not to do justice to the unfortunate Musalmans whom he was persecuting. Could he not fix for the appearance of those Musalmans before him some day between the 6th and the 9th November? We have much to say on the matter and will deal with it in our next issue.

MUHAMMADI,
Dec. 19th, 1918.

HITAVADI,
Dec. 19th, 1913.

A serious complaint of slaughter of cows in Hindu localities. Encouragement by Subdivisional officer."

The Chuadanga affair.

cows within his quarters. The editor says that the complaint is serious and that, if it is true, Government should take steps to teach the Subdivisional officer a lesson in the matter.

BANGAVASI,
Dec. 20th, 1913.

"Perhaps our fond hopes will not be fulfilled." (Police precautions during the Viceroy's visit to Calcutta.)

it seems, not be fulfilled. The public here were anxious to see His Excellency and lay before him their grievances and complaints but the excessively stringent precautions which the police are going to take to protect His Excellency's person are likely to prevent them (the public) even from obtaining a glance of him. These precautions we are told are being taken because of the bomb outrage in Delhi which, the police say, was the work of some "native." But since the culprit has not yet been caught what justification is there for the police to think that it was some "native" who threw the bomb at His Excellency Lord Hardinge? The route by which the Viceroy will come to Government House from Howrah is wholly outside the "native quarters" of the city and in order that His Excellency may not have to be in such quarters the proposed special Convocation of the Calcutta University will be held in Government House and not in the Senate House. No one denies that the police should take every measure to ensure safety for the Viceroy; but why mark out one particular class of His Majesty's subjects and blame them for an offence which they are not likely to have committed. The excellent tribute which Lord Hardinge paid to the loyalty of the Indian people, and His Excellency's noble and bold advocacy of the cause of the persecuted Indian settlers in South Africa, have won him the love and esteem of the entire population of India, and there can be no one who thinks of injuring even a single hair of His Excellency's head. The Police Commissioner has expressed an opinion that he will not be responsible for Lord Hardinge's safety if His Excellency were to visit the "native" portion of the city. We do not know whether this differentiation of black and white has been approved by the Viceroy, but we pray to His Excellency to devise some means by which we Indians may approach him and lay our mind before him without any risk to his person and keeping intact the measures the police are taking for his safety. We wish it were possible for His Excellency to visit our villages and see for himself their miserable condition. The persons who will have the privilege of access to him are not qualified to speak for the vast masses of the people. There are men who can do so, and we earnestly request Lord Hardinge to permit them to go near him and tell him of the wants and grievances of the people.

PALLIVARTA,
Dec. 16th, 1913.

Outraging the modesty of a Christian female.

12. The *Pallivarta* [Bongong] of the 16th December reports a case in which a European guard of the Eastern Bengal State Railway named Strainer, with the help of his Indian colleague, Haridas, outraged the modesty of a Christian female somewhere near the Dattapukur station. The guards are now under arrest and have been suspended by the authorities. The Superintendent and the Inspector of Police as also the District Traffic Superintendent of the Eastern Bengal State Railway are investigating into the matter, but the paper has reason to believe that the matter is likely to be hushed up. It will indeed be extremely deplorable if this happens, in as much as the passengers from Dattapukur to Bongong are not many and there are generally only two or three passengers in the female compartments. This affords an opportunity for such cowardly attacks on the helpless female passengers. Government should therefore keep a strict watch on this matter and take steps to send up the case for trial before a law court where the innocence or otherwise of the accused may be proved in public.

(b)—Working of the Courts.

13. The *Bangavasi* [Calcutta] of the 20th December writes:—

"The spleen rupture case"
(the Alexandra Jute Mill assault
case.)

What fate had destined for Rashbihari has happened to him, and his wife and family will suffer for his death what miseries Providence has ordained for them. But the dismissal by the High Court of the appeal for enhancement of the sentence passed on the man responsible for Rashbihari's death will make even a child laugh. The High Court Judges say that they cannot send the Saheb, who has killed Rashbihari, to jail because then "the young man, new to this country, a complete stranger, would be ruined at the outset of his career." And this is how two learned judges of the highest tribunal in the province have dispensed justice! Is it not enough to make one suspect them of partiality? The judges approve of the sentence of fine, the amount of which will be paid to Rashbihari's widow because if the accused were sent to jail she would not have got it. Is it then a civil suit for damages brought by the widow that the two learned judges have decided? They should have awarded proper punishment to the accused regardless of what money Rashbihari's widow might or might not receive. To pay some money to a woman as compensation for her husband's death is like killing a man's cow and then making him a present of a pair of shoes made of the animal's skin. Whatever view the High Court may take of the accused Saheb's offence, the public are not satisfied with the inadequate sentence awarded to him.

BANGAVASI.
Dec. 20th, 1913.

14. Referring to the dismissal, by the High Court, of the appeal in the Barrackpore jute mill assault case the *Basumati*

"A mistri's death," The
Barrackpore Jute mill assault
case.

[Calcutta] of the 20th December writes as follows:—

The judgment delivered by the judges who heard this appeal has greatly grieved us. For showing that the offence committed was not grave the Judges have said that the accused assaulted the mistri in a fit of anger and that he was ignorant of the physical condition of the mistri. The offence committed under these conditions does not, therefore, prove the moral degradation of the accused. Consequently, he should properly be tried under section 323 of the Indian Penal Code.

BASUMATI,
Dec. 20th, 1913.

Let us consider the matter a little deeply. The judges are of opinion that the accused person's ignorance of the enlarged condition of the Mistry's spleen makes his offence light. He struck the mistri in a fit of anger. We ask, have the Judges considered whether he had any reasonable ground to be angry? Would O'Brien have dared to treat a European subordinate in the same fashion? If it is a fact that he dared to kick the mistri simply because the latter was a Bengali he ought to be severely punished. Another thing. What right had O'Brien to strike the mistri? Let the Judges of the High Court say which section of which Act gives a master the right to assault his servant.

We once referred to Lord Lytton's Fuller Minute in speaking of this case. In that minute Lord Lytton said that the plea of ignorance should be rejected. In that minute of Lord Lytton it was plainly said that in this country many European masters treated their Indian servants in a manner in which they would never think of behaving towards their European servants, that this sort of conduct on their part was highly reprehensible and cowardly, because those who cannot return an insult or assault are specially deserving of pardon and protection from their masters and also because it is well known that Asiatics are often so diseased that a slight assault may lead to their death. The Governor-General, was, therefore, of opinion that those who assaulted Indian servants should be severely punished according to the law. There can be no doubt that had Judges so long followed the ideal thus set up by Lord Lytton in trying cases of assault like the present one the offence would have been effectively checked by this time. However unpleasant the truth may be, it cannot be denied that it is the infliction of light punishment in such cases of heartless offence that increases the haughtiness of European barbarians in this country.

If it is admitted that the purpose of punishment is to check a crime as well as to punish the offender, it must be said that unless offences of the kind of the one under discussion which serve to accentuate racial animosity, are severely punished, the very purpose of punishment is defeated in their case.

As a matter of fact after the publication of Lord Lytton's minute, Justice Norris's judgment in the O'Hara case and the punishment of the murderers of Dr. Suresh Chandra at Barrackpore actually checked the crime for some time, and we thought that we would no longer have to discuss this unpleasant topic any more. But we have been grieved to see a recrudescence of the crime of late. Within a short time quite a number of cases of oppression and death of Indians at the hands of Europeans have occurred. If now the offence is not severely punished the number of such cases will go on increasing. A number of Anglo-Indian papers show such meanness in this connection as really astonish us.

They do not realise that the administration is based on equality of treatment, sympathy, justice and impartiality. When Indians suffer oppression and death at the hands of Europeans, these papers become all dumb under the influence of a charm, as it were.

The perusal of one part of the High Court's judgment has moved us to irresistible laughter. The hearts of the Judges have wept for the unfortunate widow of the killed mistri. They have said that she has, under the existing circumstances, got Rs. 150. What would she have gained had the accused person been heavily punished? It is as if the receipt of Rs. 150 in exchange for the life of her husband is enough consolation to a Hindu widow. We could not before this even imagine that Judges of the High Court had such an idea. The society with which these alien Judges are acquainted admits of the severance of conjugal ties even during the lifetime of husband and wife. In this society widows and women who have forsaken their husbands, seek happiness by marrying again. This is perhaps why the Judges have been able to express the above view. Again, whether they can realise or not what widowhood means to a Hindu widow, how could they say that Rs. 150 was sufficient consolation to the widow? Is not the sum of Rs. 150 quite insignificant compared with the fat salaries and pensions they get? Is an Indian to live only on the herbs that grow uncultivated in forests that Rs. 150 is to be sufficient for him?

We can confidently say that the escape of O'Brien with a light punishment after killing his servant is sure to strike terror into the hearts of the people of this country. This case will make Indians afraid of working under uneducated or ill-educated, power-proud, senseless European masters in factories, railways and offices in general. No one need be told that this will greatly injure the cause of trade and industry in the country.

Above all, it is the duty of liberal English administrators and Judges to prevent the spread of mental pain which light punishment in such cases is sure to cause. The similarity between this O'Brien case and the case on which Lord Lytton issued his minute is indeed striking. In both cases Government have earned the gratitude of the people and shown its sense of justice and sympathy by trying to have the punishment of the accused enhanced. But unfortunately for us in both cases the noble effort of the Government has failed.

15. The *Hindustan* [Calcutta] of the 13th December refers to the High Court's judgment in the marginally-noted case and

"The Alexandra Jute Mill writes:—
Case."

Is it proper to award an excessively lenient punishment to an accused person just because his future prospects would be ruined otherwise? Is not such leniency likely to encourage crime? If by sending O'Brien to jail, Rashbihari's widow were to be deprived of the money compensation granted to her, it would not have been wrong at all, for the public would have paid her ten times the paltry sum that has been given her as the value of her husband's life. There is more than one man in this country who can afford to spend Rs. 150 for rupturing a native's spleen; and, unless deterrent punishments are inflicted in such cases, spleen-rupturing as a pastime will be very common. We yet hope that the Government will do justice in the present case.

16. The *Dainik Chandrika* [Calcutta] of the 15th December, commenting on the judgment of Justices Holmwood and Sarafuddin of the Calcutta High Court in the recent Barrackpore assault case, quotes a few lines from the judgment, and remarks:—

DAINIK CHANDRIKA.
Dec. 15th, 1913.

The words are really sympathetic but they cannot be weighed in the balance of Justice. That the future prospects of the accused will be blasted is no reason why he should be pardoned. He must be punished strictly according to the principles of justice. Otherwise such kind of oppression will increase day by day. If, to inflict just punishment on the accused, the unfortunate widow does not get the sum of Rs. 150, there will be no special harm done to her. The people of the country may raise a sum of Rs. 1,500 by subscription instead of Rs. 150. But if the guilty are not adequately punished, spleens of many more people will be ruptured in future. There are many who can easily afford to pay Rs. 150 for having ruptured the spleen of an Indian. But if punishments are meted out according to the gravity of the crime, that apprehension will be lessened to a great extent. We hope that the Government will approve of taking such measures as are needful. We also trust that the Legislative Council will do its duty.

(d)—Education.

17. Munshi Basarat Ali writes to the *Mohammadi* [Calcutta] of the 19th December taking exception to the selection as a text-book of a work named *Batnamala* written by Rasik Chandra Basu, which contains matter likely to excite hatred for Musalmans in the minds of Hindu students. This book describes the various ways in which, the author says, Hindus used to be oppressed by their rulers under Musalman rule, and as the stories are all false, the correspondent is of opinion that the book should not be made a text-book for students.

MOHAMMADI.
Dec. 19th, 1913.

18. A correspondent of the *Moslem Hitaishi* [Calcutta] of the 19th December writes the following:—
"A few words about the Jessore Zillah school."

MOSLEM HITASHI.
Dec. 19th, 1913.

The Jessore Zilla School has a large number of Musalman students and in all the class examinations held last year these students occupied the first places. This no doubt proved too much for the Hindu authorities of the School, who have of late forbidden Musalman teachers to take any part in the management of the institution. It is a great pity that Rakhal Babu, the local Assistant Inspector of Schools, is helping the Hindus in this mischief. We hear that he says that there is no rule making it compulsory to consult Musalman teachers regarding the management of the school. The building for the Musalman boarding attached to the school was completed about a year ago, but still it has not been rendered fit for the accommodation of students. Besides, there is no servant for doing menial work in the boarding. We hope the Government will take early steps to remove these grievances.

19. The *Sanjivani* [Calcutta] of the 18th December refers to the facts that Miss Sorabji, who is a Christian, born of a Christian father and a Musalman mother, and possesses no University degree is now the Head Mistress of the Dacca Eden School on a monthly salary of Rs. 500, and that Miss Merwanjee, who was formerly a hospital nurse, is now the Superintendent of the School Boarding. The writer next goes on to say that Miss Merwanjee's ill-treatment has compelled many mistresses of the school to leave the Boarding to the great loss of the students residing in it. Without discussing this point in detail, the writer draws the particular attention of the authorities to the serious allegations made in the *Herald* newspaper of Dacca regarding Miss Merwanjee's behaviour towards the students in the Boarding [see Report on Native papers dated 20th December, 1913, paragraph 19]. She abuses them vilely and one day she actually confined a girl in a bathroom for one hour. We, concludes the writer, cannot keep our girls for even one moment under a woman who calls them bitch, pig, badmash and so forth. We have not sent our girls to the School to be kept under Miss Merwanjee's boots.

SANJIVANI.
Dec. 18th, 1913.

The authorities are requested to transfer Miss Sorabji and Miss Merwanjee from the School.

HINDUSTAN,
Dec. 13th, 1913.

20. The *Hindustan* [Calcutta] of the 13th December does not think that there is anything to be nervous about in the suggestion regarding a paid Vice-Chancellor for the Calcutta University. The proposal is by no means a new one, and although the public have always protested against it, the paper is not at all hopeful of the success of such protests as the Government will do whatever it chooses. Honorary Vice-Chancellors like Sir Gurudas Banerjee and Sir Asutosh Mukerjee have done much for the University, and there are still some gentlemen connected with that body who are quite fit for the Vice-Chancellorship and whose services are available gratis. The paper, therefore, fails to see why the Government should be anxious for a paid Vice-Chancellor.

JYOTI,
Dec. 8th, 1913.

21. The *Jyoti* [Chittagong] of the 8th December takes exception to the new rules which, it understands, are about to be introduced in the Education Department, making it compulsory for every recognized high school to keep at least three graduate and four undergraduate (I.A.) teachers; and as graduates and undergraduates are not easily available for mufassal schools, the paper asks the Government to reconsider its decision.

MOHAMMADI,
Dec. 19th, 1913.

22. Referring to the reply given by Government to the question asked in the Legislative Council by the Hon'ble Maulvi Mazharul Anwar regarding the abolition of the posts of Musalman Inspectors of Schools in the Presidency and Burdwan Divisions, the *Mohammadi* [Calcutta] of the 19th December writes:—

"The Government reply." (Abolition of the posts of Musalman Inspectors of Schools in the Presidency and Burdwan Divisions.)
The Government have dismissed the question saying that they are not aware of any agitation or excitement caused in the Musalman community by the abolition of the two posts. May we ask whether the Government will allow the Musalmans to set up an agitation tremendous enough to compel them to take notice of it? It is a pity that the Musalman Education Conference is quite idle in the matter. In fact, they are practising a sort of deceit upon the Musalmans in not doing their duty by that community.

(e)—*Local Self Government and Municipal Administration.*

MOSLEM HITAISHI,
Dec. 19th, 1913.

23. The *Moslem Hitaishi* [Calcutta] of the 19th December invites the attention of the Government to the absence of mosques and Musalman preachers in jails, and remarks that, if the character of the convicts be reformed by the ministration of religion, they are sure to give up their evil ways. The paper also suggests that there should be Christian and Hindu places of worship inside the jails. This will, the paper thinks, lighten the labours of the police and make better men of many criminals.

(h)—*General.*

MOSLEM HITAISHI,
Dec. 19th, 1913.

24. In a letter to the *Moslem Hitaishi* [Calcutta] of the 19th December, Munshi Abdul Huq of the Sivchar High School complains of the house in which the Post Office of Sivchar (in Faridpur) is located. The Postmaster has to live in this dilapidated hut as he has got no separate quarters for his use. The work of this Post Office is too much for one man and the writer suggests that the Postmaster should have a suitable staff of assistants to help him.

DAINIK BHARAT
MITRA,
Dec. 17th, 1913.

25. The *Dainik Bharat Mitra* [Calcutta] of the 17th December remarks that Government ought to accept Hon'ble Mr. Banerji's motion asking the Government to amend the Press Act as it pledged itself to reconsider the question of its amendment at the time when it was first enacted.

26. A correspondent writes to the *Moslem Hitaishi* [Calcutta] of the 19th December complaining of the mismanagement of the Kumedpur Waqf Estate and taking exception to the negligence of the Government in setting matters right there. The way in which the money of the Estate is being wasted and misappropriated will bring ruin upon it very soon, and the writer considers it a great pity that repeated representations about the affairs of the Estate in the *Moslem Hitaishi* have failed to invite the attention of the Government to them.

MOSLEM HITAI HI,
Dec. 19th, 1913.

27. Referring to the case in which four European soldiers of Barrackpore are said to have entered into a house in village Chandpur, stolen some warm clothes and severely assaulted a man, the *Hitavadi* [Calcutta] of the 19th December says:—

HITAVADI,
Dec. 19th, 1913.

"Soldiers' freak" - a Barrack-pore soldiers' case. We eagerly await the result of the enquiry which Mr. Macpherson, Assistant Police Superintendent, is personally making into the matter. Many recent incidents prove that the European soldiers here have grown somewhat uncontrollable. The authorities of the Barrackpore cantonment ought to take necessary steps in the matter.

28. The *Jyoti* [Chittagong] of the 8th December invites the attention of the Government to the oppressions committed by Gurkhas at Dacca and Munshiganj and asks for a prevention of such incidents in future.

JYOTI,
Dec. 8th, 1913.

29. The *Sanjivani* [Calcutta] of the 18th December has the following:—

"Gurkha oppression at Dacca." Gurkha soldiers have stolen articles and assaulted many people in public view, and yet there are such shameless men, devoid of all sense of truth and untruth, as can say that Gurkhas cannot be guilty of such conduct. A number of well-known inhabitants of Dacca have published a letter contradicting the false statement of these men. We ask—what is the Magistrate of Dacca doing? A petition was submitted to him relating to the oppressions committed by Gurkhas, but nothing is yet known of its result. We want to know whether the Magistrate will at all check the Gurkhas or not.

SANJIVANI,
Dec. 18th, 1913.

30. The *Bangavasi* [Calcutta] of the 20th December writes that, whatever the *Englishman* may say in defence of the Gurkhas who have recently committed a series of outrages at Dacca and Munshiganj, it can never be denied that they are a most unruly people and that they are really guilty of the charges laid against them. Bengalis are proverbially peace-loving, and the inhabitants of Dacca and Munshiganj cannot possibly have any grudge against Gurkhas. Why then should they concoct stories of oppression against the Gurkha soldiers quartered in those places? We pray our kind-hearted Governor to order an enquiry into the matter.

BANGAVASI,
Dec. 20th, 1913.

31. The people of Eastern Bengal, writes the *Paricharak* [Calcutta] of the 16th December, are in a state of panic because of the coming military manœuvres there, and quite rightly so. They have already had a taste of the Gurkha soldier, and the white soldier will no doubt frighten them out of their wits. Oppression by European soldiers is by no means a rare thing in this country and we pray to our kind-hearted Governor to ensure safety for the Eastern Bengal people.

PARICHARAK,
Dec. 16th, 1913.

32. Sir O'Moore Creagh, writes the *Nayak* [Calcutta] of the 18th December, has invited the Bengalis to see the Dacca manœuvres. Why? Is it to convince them of the strength and prowess of the English? If so, the idea is undoubtedly ridiculous. For the Bengalis, among whom education and knowledge of science have widely spread, are fully aware of the great strength of the English and the value of modern weapons of war. They know perfectly well that it is not in their power to drive the English out of this country. The question then is, why have they taken to throwing bombs? The answer is, simply for their lives and for their bread.

NAYAK,
Dec. 18th, 1913.

When the Bengalis understood that you would no longer listen to their prayers and supplications, that tears could no longer move you to mercy, they adopted the means which might induce you to listen to their words and which

generally do induce you to listen to others' words. The Bengalis have realised that you English people do not understand or care for any force other than brute force. This is why the Bengalis have partially adopted the rôle of brutes and this is the idea on which Bengali anarchists work. It is not willingly that they are playing the brute. It is sheer exigency of circumstances which has compelled them to tarnish their hands with sinful acts. How much fear can you instil into the minds of such a people by showing them the manoeuvres of 14,000 soldiers? On the contrary, the effect of these manoeuvres will be to aggravate the ill-feeling of the Bengalis towards you. The Bengali rustic who does not yet implicitly believe all that the Babu says will be turned into your blind enemies by oppressions committed by sepoy and white soldiers. The terrible oppressions committed by the Gurkhas have united the Hindus and Musalmans of Dacca. And who can say what the effect of the manoeuvres will be?

HINDUSTAN,
Dec. 13th, 1913.

33. The *Hindustan* [Calcutta] of the 13th December takes exception to the fact that, although military assistant surgeons are far less qualified than civil assistant surgeons, they get much higher pay and receive larger concessions as regards pensions than the latter. The paper appeals to Sir Pardy Lukis against this injustice which is based only on racial considerations.

ISLAM RABI,
Dec. 12th, 1913.

34. The proposed partition of Mymensingh and Midnapore, writes the *Islam Rabi* [Tangail] of the 12th December, has caused much anxiety to the public and we doubt whether the measure will lead to any good at all. It is a pity that the Government does not think it worth while to keep the two districts whole and strengthen the Executive staff there so as to lighten the burden of work on the present officers. But we are still confident that to a kindhearted Governor like Lord Carmichael the appeals of the people will not be in vain.

CHARU MIHIR,
Dec. 16th, 1913.

35. The *Charu Mihir* [Mymensingh] of the 16th December says that a partition of the Mymensingh district will severely wound the feelings of its inhabitants and the wound will be severer still if it is divided into three parts. What will be the use of forming small districts like Bogra, weak in wealth, population and public opinion, unfavourable for the growth of large schemes of public utility and inconvenient for purposes of administration? If the district must be divided it should not be divided into more than two parts.

Again, if the district is divided into three parts, most probably one of the parts will be formed with the Tangail and Jamalpore subdivisions. Where will the headquarters of this part be established? They should be established at a convenient place between Tangail and Jamalpore. We hope that the rumour that they will be established at Jamalpore is false; for otherwise the Tangail people will be greatly dissatisfied as they will be put to great and permanent inconvenience. Again, it is rumoured that another of the new districts will be formed with the Kishorganj and Netrakona subdivisions. There is a difference of opinion among the local people as to where the headquarters of this new district should be established. Some are in favour of establishing them at Kishorganj and some at Hossainpur. Those who are in favour of Hossainpur say that, while Kishorganj is an unhealthy place with a very deficient supply of water, Hossainpur is situated on the Brahmaputra, is healthy and has plenty of high and good land. These points should be carefully considered before arriving at a final decision in the matter.

DAINIK CHANDRIKA,
Dec. 13th, 1913.

36. Referring to the subject noted in the margin, the *Dainik Chandrika* [Calcutta] of the 13th December says:—

A High Court for Bankipur. So, then, although Assam will continue to be under the Calcutta High Court, Bihar will go out of it. The Bihar High Court will always be moving about and that will by no means be a convenient thing for the lawyers who will be practising there. Why not have a High Court at Cuttack also? Is it quite dignified for High Court Judges to be peripathetic?

AL-HILAL,
Dec. 17th, 1913.

37. *Al-Hilal* [Calcutta] of the 17th December, in the course of an article, the top of which is adorned by two pictures—one representing the well-wishers of Ulster and the

other the National Flag of the Ulsterman upon which is inscribed "One God, one King, One Parliament and an open Bible" and "If God be for us who can be against us?", and to which it draws the attention of its readers, says that England, which was the promulgator of laws in India which prevents the tongue from speaking out facts and the pen from demanding rights and which wants that man must remain silent under its rule and which considers protesting against grievances as criminal in the eye of the law, the very same England presents to Indians another picture which is totally different from what is visible in the administration of India.

III.—LEGISLATION.

38. The *Dainik Bharat Mitra* [Calcutta] of the 20th December remarks that it is strange that the system of indentured labour which is worse than slavery should continue under the British rule. It asks for its abolition.

DAINIK BHARAT
MITRA,
Dec. 20th, 1913.

In the course of the same article it draws attention to indentured labour as obtaining in Assam and also to the method of recruitment adopted for the enlistment of coolies.

39. The *Hitavadi* [Calcutta] of the 19th December considers the proposed legislation for registering the names of qualified medical men as thoroughly aimless and useless. Government has announced its object in this move to be to save the public from the clutches of quacks. But there is absolutely nothing in the Bill to serve this purpose of the Government. Government will simply appoint a committee to register the names of qualified medical men. The Bill does not say that none but these registered medical men will be allowed to practise as medical men. How then will the business of quacks be stopped? People in the mufassal, the vast majority of whom are uneducated, will never know which medical practitioner has his name registered and which have not. Will the provision made in the Bill for the publication of the names of registered medical men be sufficient to enlighten the masses on the subject? Again, the committee which will register the names of qualified medical men will be composed mostly of officials so that it will not enjoy the confidence of the public. It is a wonder why, in spite of the existence in the country of many eminent non-official medical men, Government has made the committee composed almost entirely of officials. There are other conditions also to thwart the purpose of the Government. One of these is the want of qualified medical men in the mufassal, and another is the faith which illiterate men often have in quacks in preference to qualified medical practitioners.

HITAVADI,
Dec. 19th, 1913.

40. The *Basumati* [Calcutta] of the 20th December also entertains the same low idea of the usefulness of the proposed legislation. It will not free the country from the almost unlettered allopathic, homeopathic and ayurvedic quacks who are a pest of villages. In Europe the names of qualified medical practitioners are registered for various reasons. (1) In Europe registered medical men only are appointed in the Public Service. In India appointments in the Public Service have always been reserved for students of medical institutions recognised by the Government, so that the new law will not add anything to the already existing protection. (2) In Europe registered medical men only can grant medical certificates. The proposed law does not and cannot make any such provision, for it does not provide for the registration of the names of ayurvedik, unani and homeopathic practitioners. (3) In England registered medical men are exempted from service as jurors. The proposed legislation does not grant this privilege to registered medical men in India. Thus the new law will confer no special benefit on such medical men as will have their names registered. Non-registered medical men will be able to practise as freely as registered medical men and realise their dues with the help of the civil court as easily. The new law will not benefit the public also in any way. It does not and cannot say that only such medical men as will have their names registered will be good medical men. For, if first-rate

BASUMATI,
Dec. 20th, 1913.

medical men do not get their names registered, the people's faith in them will in no way be lowered. On the other hand, a number of inexperienced juniors may, by getting their names registered, try to pass themselves off to ignorant mufassal people as practitioners of a high order. The new law may, in this manner, rather injure the public.

Students of non-official medical institutions are infinitely superior to the illiterate quacks who haunt the country like messengers of death. Again, the vast majority of mufassal men have not the means to engage the services of medical men who have studied in recognized medical institutions. In this state of things it should be the first duty of the Government to encourage the establishment of nonofficial medical institutions and the teaching of the medical science in the vernacular.

VI.—MISCELLANEOUS.

**DAINIK BHARAT
MITRA,**
Dec. 17th, 1913.

41. The *Dainik Bharat Mitra* [Calcutta] of the 17th December remarks that Government has not done well in putting up a statue of Lord Clive to do him honour. The

Lord Olive's statue.

whole of Bengal considers him in a bad light. The historians cannot forget that he is the man who was treacherous to Umichand and who induced Mir Jaffar to become disloyal to his master. It is due to these reasons that he did not get any honour in England and he had to make an ignominious end of himself by committing suicide. Then why is this honour being done to him now?

AL-HILAL,
Dec. 17th, 1913.

42. *Al-Hilal* [Calcutta] of the 17th December has got an article entitled "Last Week" dealing with the Moslem League and the Moslem Community. It says the last

"Last week."

week of the year has approached and more than half of the month of December has passed and the new year is about to open with January. It goes on to say that a new movement has commenced among the Moslems for the last 2 or 3 years. Those who were sleeping have now waked up; those who were tossing on their beds have got up from their bedsteads. Some religious persons whom the mandate of God had long made to stand up on their legs at once took a step forward without hesitation. This was the first struggle between sleep and awakening; but as has always happened those who were trying to waken (them) were feeble and small in number while those who wanted to put them to sleep were powerful and large in number. But God had already decreed against the latter and the followers of Satan had become sad. Another struggle took place and the powers of darkness were defeated.

It then goes on to say that up till now the leadership of the Moslem community vested in a few persons who had extended their hand in friendship to the powers of darkness which it calls Satanic because when the leading force leads to slavery and bondage there cannot be anything worse than that. All educational and political activities within the precincts of the college or on the public platforms were like a puppet show. In short, the Moslem community had no freedom left to act or think independently. After referring to the crisis in the Moslem League it says that it appears that the Moslem Community has not yet waked up. If it had waked up, it would have taken a lesson from the warnings previously given. It still requires a rude awakening.

NAYAK,
Dec. 18th, 1913.

43. In the course of a long leading article under the heading "Bengalis and the English", the *Nayak* [Calcutta] of the 18th December discusses the past and present

"Bengalis and the English."

relations of Bengalis with the English. In the days of the Sepoy Mutiny, says the writer, Bengalis used to be called "preceptors of the English." No other Indian community except the Sepoys have helped the establishment of British rule in India as much as Bengalis have done. In those old days there was an implicit mutual trust between Bengalis and Englishmen. This trust begat a liking for each other's habits and customs, so that Englishmen used to take part in Bengali festivities and Bengalis began to adopt English civilisation. English rule was to Bengalis in those days a thing of their own, so that at the time of the Sepoy mutiny they risked even their lives for its safety. Gradually the people of other parts of India also began to receive English

education and enter into competition with the Bengalis in the field of service under the English. A feeling of jealousy towards Bengalis thus awoke in the minds of these people. This gave the English an opportunity to crush the Bengalis by forsaking the old principle of mutual trust and adopting a policy of distrust and divide-and-rule towards them. The result of this change of policy on the part of the English rulers of the country has been that although the Bengalis still serve the English and serve them as no other Indians can yet do, there has grown between them a difference and dispute which it is hard to extinguish. This change of feeling between the Bengalis and the English first began in the days of Lord Lytton and was accentuated by the Ilbert Bill agitation. The Bengalis had, by receiving an English education and turning semi-Christians themselves, come to know to a certain extent the true character of the English people. And the excommunication of an Hon'ble Judge of the High Court because he had sentenced an Englishman to hanging and the ungarbed utterances of Branson and others in the course of the Ilbert Bill agitation confirmed their suspicions about the Englishman's love of impartiality. Gradually as the new race of competition-walla Civilians began to rule by trickery and stratagem under the intoxication of power, forsaking altogether the policy of trust followed by the old race of Halliburian Civilians, the Bengalis found out the English. Since then they have been trying to keep themselves aloof from the English ruling community. The Englishman's hold of truthfulness and generosity on the Bengali has disappeared. On the other hand, under the patronage of the English, the Bengalis had, for some time, become a little haughty. This gave the policy of divide-and-rule an amount of success during the period from the time of Lord Dufferin to that of Lord Curzon. For some time all India was filled with disputes between Hindus and Mussalmans, between Bengalis and Upcountrymen and so forth. But Lord Curzon's inordinate haughtiness, unrestrained tongue and partition of Bengal and lastly the Swadeshi agitation proved to all Indians that in a cock-fight it was the cocks themselves who suffered and not the men who set them to fight each other. Next came the Turko-Italian war and the Balkan war. During these wars the Hindus tried hard to make up their quarrel with Mussalmans by paying and collecting subscriptions for them. The Cawnpore Mosque Affair also has greatly helped the cause of unity between Hindus and Mussalmans. In this manner the Hindus and Mussalmans have now become united. And to-day the educated community of no part of India fully trust the English. The only remedy for this is return for the English to the old policy of trust towards the people of the country. But will the English be now able to return to that policy?

44. The *Dainik Bharat Mitra* [Calcutta] of the 18th December in the course of an article entitled as marginally noted

The glory of the Empire.

remarks that the status of India in the British Empire is not the same as that of the selfgoverning colonies. It is on the other hand subject to them. When India gets autonomy or self-government then it will really become an entity in the Empire. It says it is its belief that the British will not long be able to keep India in this dependent position; because so long as India will remain a dependency the unity of the Empire will not be attained and the causes of unrest and trouble will not be eradicated. The present unrest is due to the state of India's dependency. If India to-day possessed that internal independence which Canada, Australia, New Zealand and South Africa possess then this trouble either would never have occurred or would have been speedily settled. The idea of a United Empire with India as a dependency cannot be reconciled on principle. The effect of this is very bad and it has put the politicians of the Empire in a serious fix.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 27th December 1913.

DAINIK BHARAT
MITRA,
Dec. 18th, 1913.

RECEIVED ON 27th DECEMBER 1918.
RECEIVED ON 27th DECEMBER 1918.
RECEIVED ON 27th DECEMBER 1918.

REPORT (PART II)
OR
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 27th December 1913.

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REPORT (PART II)

INDIA-OWNED ENGLISH NEWSPAPERS IN BENGAL

Week ending Saturday 24th December 1912

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A list of the newspapers published in Bengal during the week ending Saturday 24th December 1912.

The following table shows the number of copies of each newspaper published during the week ending Saturday 24th December 1912.

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**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL INTELLIGENCE BRANCH.**

[As it stood on 1st July 1913.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatterji, age 48, Brahmin	1,400
2	"Bengalee" ...	Ditto	Do.	Surendra Nath Banarji and Kali Nath Ray.	4,500
3	"Hindoo Patriot"	Ditto	Weekly	Sarat Ch. Ray, Kayastha, age 45 years	1,000
4	"Indian Empire"	Ditto	Do.	Shashi Bhushan Mukharji, age 55 years, Hindu, Brahmin.	3,000
5	"Indian Mirror"	Ditto	Daily	Satyendra Nath Sen	1,300
6	"Indian Nation"	Ditto	Weekly	Sailendra Ghosh, Kayastha, age 39 years	800
7	"Indian World"	Ditto	Do.	Prithvis Ch. Ray	500 to 1,000
8	"Mussalman"	Ditto	Do.	A. Rasul and M. Rahman	1,000 to 1005
9	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Datta, age 62 years	350
10	"Telegraph"	Ditto	Do.	Satyendra Kumar Basu	1,300
11	"Herald"	Dacca	Daily	Priya Nath Sen	200
12	"East"	Do.	Bi-weekly	Banga Ch. Ray	230
13	"Calcutta Spectator"	Calcutta	Weekly	Lalit Mohan	...

LIST OF INDIAN NAMES OF THE TRIBES OF THE NORTHWEST TERRITORIES

No.	Name of Tribe	Indian Name	English Name
1	Algonquin	Algonquin	Algonquin
2	Assiniboine	Assiniboine	Assiniboine
3	Blackfoot	Blackfoot	Blackfoot
4	Chippewa	Chippewa	Chippewa
5	Crow	Crow	Crow
6	Dakota	Dakota	Dakota
7	Delaware	Delaware	Delaware
8	Esquimaux	Esquimaux	Esquimaux
9	Huron	Huron	Huron
10	Indian	Indian	Indian
11	Kanadian	Kanadian	Kanadian
12	Michipicagan	Michipicagan	Michipicagan
13	Montagnais	Montagnais	Montagnais
14	Nipigon	Nipigon	Nipigon
15	Ojibwa	Ojibwa	Ojibwa
16	Pawnee	Pawnee	Pawnee
17	Shoshone	Shoshone	Shoshone
18	Sisseton	Sisseton	Sisseton
19	Stoney	Stoney	Stoney
20	Timpani	Timpani	Timpani
21	Yukon	Yukon	Yukon

I.—FOREIGN POLITICS.

1314. The *Bengalee* remarks that the time has come when India must sternly refuse to be the *Sudras* of the civilised world. Are Indians only to supply labour and bear stripes and sjambocks while the rest of the civilised nations are to find the brains and money and make a parade of their so-called inherent and god-given superiority? What right have they to indenture Indians as the world's patented labourers? Why this trifling with the rights of man? As the free beings of God they have every right to settle for themselves when, how long, and under what circumstances they should labour. The labourer is not only worthy of his hire, but he is also entitled to place his person and energy at the disposal of nobody but himself. He cannot barter this right away even for a comfortable living, supposing such a thing were obtainable under the indenture system. The Revd. Mr. C. F. Andrews, whom Indians have come to regard as one of themselves, very acutely feels the indignity involved in the indenture system, and has sent forth a stirring appeal from Colombo on his way to Natal, inviting them to rise up as one man against this form of slavery when their hearts are warm and their consciences stirred by the South African agitation. It must have been borne in on the Indians that their troubles abroad are to a certain extent their own creation, the result of their readiness to sell themselves to others on their terms. To enter into a contract with others for service for a definite period from which there is no escape under any circumstances is reminiscent of the age of slavery. And it speaks volumes for the earnestness and sincerity of the Revd. Mr. Andrews as the evangelist of liberty and equality to have raised a strident voice against this modern form of slavery. This is the psychological moment for starting a strenuous agitation against this barbarous system. It is not a mere sentimental appeal but also a well-argued protest against a soul-killing system of labour. The appalling rate of suicide, *i.e.*, 662 per million, among the indentured labourers of Natal, rightly urges Mr. Andrews, is proof positive of the sort of life that results from this system of compulsory labour. Nothing of course is more inimical to life than what robs it of cheerfulness. The inmates of a workhouse never laugh, and that has been pointed to by many a thinker as a sufficient condemnation of that form of social service. And the journal hopes that Mr. Andrews' telling statistics of suicide amongst the indentured labourers, apart from the untold indignities and hardships involved in the system and made clear to it by the South African struggle, will stir its countrymen to band themselves for the abolition of the indentured system.

1315. The Natal Enquiry Commission, writes the *Bengalee*, as is sufficiently clear by this time, has not satisfied Indian public opinion in South Africa. But the deep dissatisfaction to which Mr. Gandhi gave expression to a Reuter's representative is perhaps the true measure of the extent of its unfitness for the work of impartial investigation. Had not the two gentlemen to whose appointment he has taken exception been highly unpopular with the South African Indians for their anti-Asiatic bias, Mr. Gandhi and others would not have expressed their unwillingness to give evidence before the Commission and preferred the renewal of passive resistance. Mr. Gandhi wants the appointment of Mr. Esselen and Colonel Wylie to be counterbalanced by the inclusion of Europeans who do not cherish any ill-feeling towards Asiatics. This ought not to be a difficult concession. It remains to be seen if the Union Government admits the reasonableness of Mr. Gandhi's demand for neutralising the anti-Asiatic element on the Commission. Mr. Gandhi has always been known to be moderate and reasonable in his demands. He will never reject peace with honour. His present attitude can be explained only by the indisputably objectionable character of the constitution of the Commission. While on this subject the paper desires to bring it to the notice of the Indian public that their English friends are all doing their best, each in his way, to signify their strongest disapproval of the conduct of the Afrianders towards their Indian fellow-subjects. Sir William Wedderburn has addressed a letter to the *London Daily News* protesting against the payment of £633,600 for 6,888

BENGALURU.
31st Dec, 1912.

BENGALURU.
23rd Dec, 1912.

British troops in South Africa while South Africa refuses to conform to British principles of good government. This is altogether a new protest, and, if carried out, would be a very effective means of putting pressure upon the Union Government if the Imperial Government is so minded.

AMRITA BAZAR
PATRIKA,
23rd Dec. 1912.

1316. The *Amrita Bazar Patrika* observes that much is made in Anglo-Indian extremist quarters of the fact that the South African Enquiry Commission has started the

enquiry by getting Messrs. Gandhi, Pollock and Kallenbach released on parole, by declaring that it will be conducted with open doors as well as by inviting the parties and the Government of India to be represented by counsel. This attitude has no doubt come as a pleasant surprise. There is a touch of provoking patronage, however, in the invitation thrown to the Government of India to be represented by counsel, thereby relegating it to the position of a suitor while it has been repeatedly asserting its rights to be associated as a member of the enquiring tribunal. After all, the fundamental and vital defect in the constitution of the Commission is not cured by its procedure, however faultless.

II.—HOME ADMINISTRATION.

(d)—Education.

INDIAN WORLD,
17th Dec. 1912.

1317. The *Indian World* remarks that the Government of India has placed a forward contract with the Secretary of State for the supply of men to the Indian Educational Service. The Public Services Commission is engaged to enquire into the existing unnatural division of the Service and the methods of recruitment, but the Government have no patience to await its report and in a manner are forestalling its publication. The latest recruit is to fill the post of a Head Master, and as a living embodiment of the spirit of the English Schools system his fitness must be beyond question. But the paper confesses to have no clear acquaintance with this spirit, be it the spirit of cricket and football or of a fondness for the aristocratic style of Eton and Harrow. The field of service for Indians in the higher grades is getting contracted in an inverse ratio to their progress, and the journal will not be surprised if the monopoly of the ministerial appointments is also contested by oversea competitors in the near future.

BENGALURU,
20th Dec. 1912.

1318. The *Bengalee* observes that the evidence of Dr. J. C. Bose and Dr. P. C. Roy before the Public Services Commission was awaited with anxious interest by their countrymen. These two distinguished Indians have convinced the world of the immense possibilities of their race in the domain of independent research, and their opinion on the methods of improving the *personnel* of the educational services of their country is worthy of all consideration. Talent also requires opportunities and encouragement to give the very best of itself, and the experience of these two prominent Indians of the Educational Service as to the facilities and handicaps in their special line of work has a value all its own. Both the Doctors have insisted with unerring emphasis on the need of amalgamation of the two branches of the Educational Service, *i.e.*, the Indian Educational and the Provincial. They tried to bring it home to the Commission in clear and unmistakable language that the vast distance between the two branches of the Service in the matter of pay, prospects and other facilities operates as a great damper to Indian talent and surrounds the sacred cause of education with an unedifying atmosphere. Both of them are of opinion that European training is good so far as it goes. And it would be an advantage to go to Europe and avail oneself of the inspiration of its master minds. Dr. Bose lays more stress on the necessity of contact with the great scholars of Europe than on study in any British University. They both pointed out that there have been Indians distinguishing themselves in the various walks of life without a European inspiration. Dr. Roy is of opinion that there is no special charm in the soil of England and Germany, and only those who have given any proof of their special aptitude for higher knowledge or research work should visit Europe. On the whole their evidence has been characterised

by an amount of independence, fairness and insight quite worthy of their reputation as steadfast votaries of truth.

1319. The *Amrita Bazar Patrika* observes that Mr. Hornell's evidence

Public Services Commission.

before the Public Services Commission is a velvet scabbard from which peeps out the point of a sharp sword. In so far as he expressed his sympathy for the secondary school teacher "who began at Rs. 35 and could hardly ever hope to get out of the subordinate service," and in so far as he approved of the principle of the professorial branch of the Educational Service coming under the Vice-Chancellor of the University, we have an indication of the velvet glove. Though here also the apprehension arises that if the latter arrangement be indeed given effect to, the vague spectre of a paid Civilian Vice-Chancellor will in all probability be materialised. A Greek gift is, after all, the most dreaded of all things. Now for the sword. We quote below the following extract from Mr. Hornell's deposition:—

"Later Mr. Hornell said it was an essential point that there should be some improvement in secondary education in Bengal.

"To Sir Murray Hammick:—A large number of English teachers were required to improve their knowledge of the English language. He wanted a much bigger staff for schools generally. He would grade them in the Indian Educational Service. Except one, the whole of the thirty-eight high schools in Bengal were without a European in charge."

So it is not merely a sword but a double-edged one. With one edge it cuts off the one remaining prospect of the secondary school teacher, that of rising to the headmastership of a secondary school,—an excellent way, by the bye, of showing one's sympathy for his grievances. With the other edge it cuts off the hopes of the boys for reading in schools headmastered by their own countrymen. And for the information of those concerned it may be said that the thin end of the wedge has been introduced in Peshawar Karachi, Rangoon and two or three more distant places and nearer home.

1320. The *Herald* remarks that the sanction of the Secretary of State

The Dacca University.

for India to the Dacca University scheme has at last set at rest the various conjectures that were already afloat in various quarters regarding the matter. Now that the stage of controversy is past and a University at Dacca will be accomplished in due time, some estimate is perhaps permissible as to what the new institution would mean to the country in general and to Dacca in particular. The paper has always held, and it does so still, that the new University to be established in Dacca will be very much for the country's welfare. And though the institution is to be located in the town, it is not Dacca people alone whom the new University will benefit. The immense benefit which may accrue from the sort of training the new University aims at giving is hardly realised by the majority. But as time goes on, the system which is to be initiated for India first in Dacca will be appreciated at its proper value. As the higher the organisation the greater its chance of being damaged, the new institution will require all the fostering care that may be bestowed on it. Rightly conducted, the Dacca University will be capable of conferring the greatest benefits on the people of the country; but if there is want of the proper spirit in the conduct of an institution of the kind the new institution is intended to be, there cannot be a greater misfortune for the people. The people have therefore to be as much watchful as it is possible for them to be in the matter. Turning now to the people of Dacca, the establishment of the first of the new system of Universities in their midst is an event the importance of which can never be overestimated. If Bengal leads in all intellectual matters the whole of India, the people of Dacca and places around it come after no one among the Bengalis. Even as late as now, it is of Bikrampur that the whole of Bengal recognises the suzerainty in social polity. The intellectual superiority of the people of the Dacca district is recognised on all hands. It is therefore in the fitness of things that an experiment of the nature of the new University at Dacca should be made in the midst of such a people. And the journal does not in the least doubt, that if any people in India can help a movement of the kind in question, the inhabitants of the Dacca district would not be unworthy of the task. It has been said that Dacca had a short-lived glory, inasmuch as that it was for the time the capital of a defunct province. No doubt the city had a fate like this, but the establishment in it of

AMRITA BAZAR
PATRIKA.
20th Dec. 1913.

HERALD,
24th Dec. 1913.

the first residential and teaching University in India is an honour before which everything else is of very small value. Dacca is no more the capital of a province. Its claim as a second capital is also not being fully recognised. All these the city can easily forget now, for to be the seat of the first teaching and residential University in India is a distinction far in excess of whatever fell to the lot of this old place. It is recognised on all hands that Bengal leads intellectually the whole of India. The intellectual culture and therefore the centres from where this culture is disseminated bestow on Bengal its superiority. The high standard attained by the University of Calcutta has thus played no insignificant part in winning for the Bengalis their well-known superiority. Within a short time there will be another centre to help and develop this strong point of the people. To Dacca besides Calcutta will belong henceforth the honour of spreading the culture for which our people are justly esteemed. Dacca will after a short while mould the thoughts of half of the nation. Surely it is an honour far greater than anything else. The day which will see the University established in Dacca will for ever remain as the brightest in its annals.

BENGALUR,
25th Dec. 1913.

1321. The *Bengalee* states that it was perhaps somewhat premature in saying that Mr. Nathan would be the next Vice-Chancellor. Another name is spoken of; but for the present the journal will not mention it. But in any case he is to be a paid Vice-Chancellor. Against this arrangement the paper desires to record its most emphatic protest, and that on two grounds. In the first place, no Indian will ever have the slightest chance of being appointed a paid Vice-Chancellor, and secondly, it will mean the complete officialization of higher education. The Director of Public Instruction is and will necessarily be the chief of the Inspectorial staff, and the Vice-Chancellor, the head of the Teaching staff. Such an arrangement will be strongly condemned by Indian public opinion. The journal understands that a memorial has been prepared and will be submitted to His Excellency the Viceroy—so far it is a secret document—in which it is urged that the affairs of the University have been mismanaged, that the standard of examinations has been reduced, and that further Western learning can only be taught by members of the higher educational service—known as the I. E. S. If the information received is correct, all that can be said is that it strongly disapproves of such a memorial. It is true that the number of candidates passing the University examinations has been much larger, but it is all due to the greater efficiency in teaching owing to the higher standard required by the University. The paper repudiates the suggestion that Western learning can only be taught by the members of the superior educational service.

(h)—General.

MUSSALMAN,
19th Dec. 1913.

1322. The *Mussalman* is given to understand that there has been for about twenty years or so a mosque in Bahirchar near the Lower Ganges Bridge. The Muhammadan inhabitants of the villages of Ramkrishnapur, Khemirdiar and Soladag have been using the mosque since its construction for *Juma* and other prayers. In the recent acquisition of land on behalf of the Lower Ganges Bridge, part of Bahirchar has been acquired and the mosque, a thatched house, stands over this portion. Though the land was acquired some years ago, the spot on which the mosque stands remains unacquired, and the Moslem public have been using it as usual and making necessary repairs every year. Now when repair was undertaken this year by the villagers, the local Executive Engineer prevented them from doing it on the ground that the mosque was not a mosque at all, and even if it was admitted to be a mosque, he could not allow it to be repaired without the permission of the Engineer-in-Chief. Accordingly on the 21st November last the villagers made a petition to the Chief Engineer for the necessary permission, but there is no response as yet. The villagers are under an apprehension that the mosque will not be allowed to be repaired and that the Bridge authorities will gain their object when, being unrepaired, it will collapse. The paper has no desire to create a sensation over this affair, and it calls the serious attention of the Government of Bengal to this matter in

the hope that Government will intervene in time, so that nothing untoward may happen.

1323. The *Bengalee* remarks that every now and then it obtains glimpses into the proceedings of the District Administration Committee and the line of investigation which is being followed. The question of the partition of the districts as a means of bringing the officials into closer touch with the people is always in the forefront, and the answer given by the district leaders is always the same. Uniformly and without an exception, so far as it has been able to gather from the meagre reports of the proceedings, the replies of the district leaders have been an unqualified negative. They are all opposed to the partition of their districts. At Barisal, Noakhali and elsewhere the same question elicits the same reply. It would be a misfortune if in the face of this singular unanimity of public sentiment, the partition of districts should be thought of as one of the means of bringing the Government officials and the people into closer contact. The idea must be abandoned; for in these days public opinion is a factor to be reckoned with, and no district administration can be efficient or successful, without the willing and active co-operation of the people. The partition of Bengal failed, because a most influential and intellectual section of the people held aloof from co-operation with an administration which had been thrust upon them against their protests. There is, however, no such feeling against the creation of new subdivisions. The only objection that can be thought of, apart from the expense that will be inevitable, is that it has a tendency to foster litigation and propagate the unsavoury atmosphere of the law-courts over areas that are now free from it. The village tout's occupation will receive stimulus; and among the pests of society he is about the worst and the most dangerous. The paper is glad to note that the question of Advisory Committees for Magistrate-Collectors is kept well in the forefront; and there seems to be a general unanimity of feeling among the district leaders in favour of the creation of such Committees, independently of the District Boards. Babu Jashoda Kumar Ghosh, Chairman of the Sadar Local Board at Noakhali, when asked as to the means by which the Collector could be brought closer to the people, said that that was a consummation much to be desired. Asked whether the District Board was not sufficient to advise the Collector, he stated there were matters such as legislation, which were beyond the province of the District Board. He advocated the establishment of an Advisory Board for the Collector to be elected by recognized associations. The witness voiced the public feeling on the subject. The journal says it cannot think of a better means of bringing the officials of Government and the people into closer touch than the creation of these Advisory Committees, consisting of the leading men of the districts. The District Boards cannot serve this purpose. They have been created for a special object, and they have definite functions assigned to them. Their *personnel* is constituted with a view to the proper performance of these particular duties. Let the District Boards be reconstituted upon more popular principles; but the Advisory Committees ought to be separate bodies; and public opinion strongly supports the recommendation of the late Mr. Romesh Chandra Datta on this subject. Nobody could speak with greater weight, for none had greater experience of the administration or of the people.

1324. The *Amrita Bazar Patrika* writes:—"The whole of India just now is absorbed with the South African Indian matter; but that is no reason why the people should neglect questions of vital importance nearer home affecting them directly and immediately. Although the objects and scope of the Bengal Administration Committee cannot be precisely gathered from the terms of reference or the depositions of the few witnesses already examined, yet it is evident that here is an opportunity which may be utilised for putting the administration of the province on a really sound basis if we and the rulers know how to do it. Unfortunately if the people are lethargic, the governing authorities, generally speaking, are self-sufficient and not always as sympathetic as might be desired, and the result is that the administration of the province shows very little improvement. First as regards the constitution of the Committee. Is it any way better than that of the Commission appointed by the

BENGAL, 20th Dec. 1913.

AMRITA BAZAR PATRIKA, 22nd Dec. 1913.

Boer Government to enquire into the grievances of the Indians in South Africa? But while the latter has called forth loud protests from all parts of India, we in Bengal have not held one public meeting to object to the *personnel* of the Committee fastened on us. Not only is it wholly official, all popular element being eliminated from it, but, without meaning any disparagement, we may say that the members composing it are not the best of the officers we have got, nor are they noted for their pro-Indian proclivities. On the other hand, Mr. Beatson-Bell, who has no humbug in him, has never concealed his prejudice against the zamindar and the educated middle classes, and he is practically the guide, philosopher and friend of the Committee. How apathetic our leaders are may be judged from the fact that though scores of questions were asked at the last meeting of the Bengal Council, there was not one relating to this all-important subject. It is an axiomatic truth that in carrying on the administration of a country the ruling authorities should always seek the co-operation of the people. If this is necessary in a free country, it is much more so in one which has been taken possession of and is being governed by an alien race. If the rulers of India had always kept this fact before their mind's eye and acted up to it, they would have certainly governed the country in a far better way than they are doing now. But, as ill-luck would have it, they lack this quality. And the inevitable result is that there is seething discontent in the land. The rulers are fully aware of it and many of them have publicly admitted its existence. Lord Minto declared in one of his most important speeches that this discontent was both intense and universal. There must be causes for it. And who are more competent to indicate them—the people who suffer or the officials who lord it over them, and many of whose measures are responsible for the present state of things? Therefore, one or two representatives of the people should have been on the Committee. With their help, it goes without saying, the official members would have been in a better position to finger the real plague-spots in the administration; without it they will run in the usual groove and add nothing to the present stock of knowledge of the Government. But not only is the constitution of the Committee thoroughly official, but the public have been practically kept in the dark as regards the extent of the field of its operations. Judging from the terms of reference, we were led to suppose that it would confine its attention only to two or three subjects such as the partition of the district, the bringing of the District Officer and the people into closer touch, and whether the Collector can meddle with the existing relation between the landlords and the raiyats. But the questions put to some of the witnesses show the scope of the Committee is far wider; indeed it may deal with all matters, large or small, concerning the administration of the Province. That being so, the Government should be pleased to prepare a number of questions and circulate them among the witnesses before they are called, so as to enable them to study the subjects and furnish intelligent and proper answers. This will also give the public an opportunity to know the real functions of the Committee and the nature of its activities. The Government should also supply the Committee with a list of witnesses in whom the people have confidence. This is invariably done whenever a Commission or a Committee is appointed. We are at a loss to understand why an exception has been made in the present case. The people have one thousand and one grievances and they are mainly due to political, economic or administrative causes. The Government can easily remove many of them, without any appreciable cost or loss of prestige; many of them, again, will involve expense, large or small, and many also require some sacrifice on its part. But, as the rulers, we take it, are actuated by the noble motive of improving the administration through the Committee they have appointed, they should not only instruct its members to collect information from qualified and reliable gentlemen as regards these grievances but be prepared to remove them, wholly or partially, according to the circumstances in each case. In a future issue, we intend pointing out some of the standing popular grievances which demand the close attention of the Committee and need thorough investigation at its hands."

BENGAL, 23rd Dec. 1913.

1325. The *Bengalee* observes that the *Times* is continuing the series of articles upon India. It writes in the usual vein, describing the masses of the people as thoroughly unfit for self-government. It is somewhat alarmist

The *Times* and the Government of India.

in its tone. "If the rapid undermining of authority," says the *Times*, "continues, a day will arrive when the teeming millions of the uneducated will have been taught such hatred of the handful of Britishers and such disregard of authority that they will offer an insoluble problem in government." It is assumed that respect for authority is being rapidly undermined, and a dangerous situation fatal to the maintenance of law and order is being slowly developed in the bosom of Indian society. Such an eventuality, if it ever takes place, would be disastrous to the interests of the country, and all lovers of peaceful and orderly progress would be interested in averting it. But the *Bengalee* has no such fears. It does not share the baseless pessimism of the *Times*. Bengalis are a law-abiding community. Respect for authority is a traditional instinct deeply ingrained in their nature—so deep it is that where any other community would resist, it quietly submits. But it would be idle to conceal the fact that a change is taking place—a change which will not indeed shake the foundations of orderly government, but will broad-base them upon reasoned and intelligent acquiescence. Subserviency is giving place to manly obedience. The national outlook is being rapidly transformed, and in the course of time will leaven the masses; for the ideas of the educated community must dominate the minds of their illiterate countrymen. "We submit to authority upon a somewhat different basis from what we did before. We respect authority, because it is for our benefit and for the good of our community, and because we believe that order is the first condition of progress. Is not respect for authority better and more firmly secured when its roots are laid deep in reasoned allegiance than in a meaningless and irrational subserviency? This growing temper of the national mind is the best safeguard against the abuse of authority. Good and high minded as our rulers may be, and of the majority of them this may be said with perfect truth, it is after all the people who are the best protectors of themselves and their interests. Great as is our respect for authority, the feeling is growing amongst us that our rulers must look at things from our standpoint, and in matters affecting our interests, must largely conform to our views and ideals. Criticism and even strong criticism must not be confounded with hostility to authority. That is the mistake which the *Times* and some of our critics in the Anglo Indian Press commit. We are told that the vast masses of our people are not fit for self-government and therefore we must not at present think of self-government. We have a question or two to ask. Were the vast masses of Englishmen fit for self-government during the long period of their history? Were they even fit for self-government before the Reform Bill of 1832? Were the Japanese fit for self-government when the Mikado conferred parliamentary institutions upon them? Are the Filipinos more advanced than the people of India, and yet a measure of self-government has been conferred upon them by the United States, the like of which has not been conceded to us. People cannot learn to swim unless they are taken to the water. The practice of self-government is the best school for the training of a people in self-government. Something has indeed been done in this direction in India in recent years, but much yet remains to be accomplished and distant is the goal. No real change has taken place in the attitude of the people towards the authority of the British Government. On the contrary, if there has been a change, it has been a change for the better. The highest official personages, including the Secretary of State, have borne testimony to the improvement in the situation. Let not any needless alarm be created by the foolish and wicked acts of a handful of fanatics. The heart of the vast Indian community is sound to the core, strong in its devotion to the Throne and the British Government, and firm is our conviction that our salvation lies through and by our association with the greatest and the freest Empire in the world."

VI.—MISCELLANEOUS.

1326. The *Mussalman* observes that the meeting of the All-India Moslem League this year is likely to be a memorable one. The Moslem League ideal. It appears that the attendance will be very large and Bengal will send a large contingent. The incorporation in the creed of the

MUSSELMAN,
19th Dec. 1913.

League of the ideal of attainment of a system of self-government suitable for India, under the ægis of the British Crown, has infused new blood not only into the rising generation of the Indian Mussalmans but into all those who are capable of moving with the times and appreciating the value of an ennobling goal, though distant it may be. In spite of a few high judicial and executive appointments given to the Indians, their position in their own country is no better than that of hewers of wood and drawers of water, and the idea that there will come a time when they may have an effective hand in the administration of their own country and the management of their own affairs can be the only incentive to work to those whose vision has been widened by liberal education or whose minds are pervaded by the spirit of Islamic democracy. By setting up such an ideal before the Moslem community the All-India Moslem League has done a great service to the cause of the progress of the community and the country. It is to be noted that no resolution was, or is going to be, passed by the Moslem League demanding the immediate grant of self-government for India. An ideal or goal has simply been placed before the community, and so even the reactionaries or those who cannot keep pace with the times need not fear that the country is in the near future going to pass through something which to them may seem revolutionary.

TELEGRAPH,
20th Dec. 1913.

1327. The *Telegraph* remarks that if the *Muharram* this year passed off without much hitch in Bengal, disturbances marked its observance at several places in the United

Provinces. This is most regrettable and it is beyond conception that it should continue to be so. Much as it deplores the fact that its Muhammadan brethren should seek to wound the religious susceptibilities of the Hindus, it concedes frankly that there is some truth and force in the arguments that when the *quorbani* takes place only once in a year, where one cow suffices, according to their ideas, to bring them religious merit for seven souls, and when the same used to be done in the country for eight or nine centuries, the Hindus might not object to the *quorbani* on the *Id* day, provided the Muhammadans did it in privacy, without ostentatious exposure. As a matter of fact the number of cattle slaughtered for religious observances in the whole country bears an insignificant ratio to the number daily slaughtered in the cantonments and in a dozen or so places in Central and Northern India for purposes of trade. The paper has been astonished to hear that nearly 20,000 head of cattle are daily killed for hides and for dry beef for exportation to Burma and other countries. Be that as it may, it believes Hindus and Muhammadans in their own interests should confer together and settle their differences in a friendly spirit. If this were done, it would advance the cause of the nation as a whole, that is, of both communities.

BENGALER,
21st Dec. 1913.

1328. The *Bengalee* is glad to find that Colonel Colombs, Commander of the Tenth Gurkhas, is displaying a readiness to enquire into the conduct of the Gurkhas. He

was recently at the Bar Library at Madaripur and asked the pleaders how the Gurkhas were behaving there. He was very kind and courteous to the pleaders, and explained to them what had happened at Dacca and Murshiganj. The paper has been authoritatively informed by some of the prominent local leaders that the Gurkhas did get out of hand and the situation became so serious as to make the Magistrate take steps to prohibit the entry of the Gurkhas into the busy parts of the Dacca town for a week. But all's well that ends well. Now that the Commanding Officer has become alive to the necessity of controlling his men, it is hoped the last of the unfortunate outrages have been heard of.

AMRITA BAZAR
PATRIKA,
23rd Dec. 1913.

1329. The *Amrita Bazar Patrika* observes that it is now well known that there are two schools of medical experts in India holding altogether different views as regards the method to fight successfully with malaria. One school, headed by Sir Ronald Ross, finds the remedy in the mosquito theory, that is to say, they hold that the only effective means to drive away malaria is to extirpate a particular species of mosquito. The other school condemns the mosquito theory and preaches quininisation. It goes without saying that the first school some time back carried great influence with the authorities, and anti-malaria measures came to signify only measures to destroy the pest in malaria-stricken places,

but the results were disappointing. The Bengal authorities of the day at any rate seem to rely mainly upon quinine to kill malaria, and attempts are being made to cheapen the cost of the drug and its wider circulation as the weapon to free the affected localities of this dreaded disease. The paper has been led to make the above remarks in view of a paper on the "Prevention of malaria," read by Dr. Malcolm Watson before the Royal Colonial Institute, London. Dr. Watson is an ardent advocate of the mosquito theory, and Dr. Ronald Ross was the President. It need hardly be said that the excellence and infallibility of the mosquito theory was proved to the hilt there. The speaker held that he was satisfied from his personal experiences not only outside India but in that country itself, that malaria can be successfully driven out by ridding an affected tract of its mosquitoes. He then went on to observe that if the method did not prove successful, it was due to ill-formed and indiscriminate enthusiasm with which they have been prosecuted. Patient investigation of recent years has made it clear to him that in almost every locality malaria is transmitted by a different species of mosquito, which has its peculiar breeding grounds and which must be attacked by means suited to its habits. In plain language it means this: hitherto one species of mosquito was condemned as the carrier of malaria and a war of extirpation was declared against the species. Now, it is discovered that other species of mosquito do the same deadly work. So they, too, are to be extirpated to prevent malaria. But is Dr. Watson certain that there may not exist other creatures which may also carry malaria? His new knowledge gathered by new investigations only strengthens this view. So to the layman the result of his experience only tends to make the mosquito theory more complex than before. It will be seen, by the way, that Sir Ronald Ross also has come out with an article in the *Nation*, lauding up to the skies his own votary, Dr. Watson. So the fight against malaria is going on *pari passu* with mutual admiration.

1330. The *Herald* remarks:—"The hospitable pages of the *Nineteenth Century* have of late become a parading ground for all sorts of opinion on Indian affairs,

The unrest in India.

and the latest of the contributions comes from Sir Thoby Prinsep, whose dis-appointing disquisition on 'Indian unrest and its treatment by Government,' published in the December number, seems to have no special claims on the authorities of that journal except that it came from an ex-Judge of the Calcutta High Court, who retired from the Bench nearly ten years ago, *i.e.*, before the appearance of the 'unrest'—this present subject. It should be remembered that 'unrest' means to him, and many others like him, anarchical crimes and defiance of Governmental authorities only. The writer has obviously no first-hand knowledge of this form of unrest, but true to the type to which he belongs, that does not deter him from expressing his opinion in a most dog-matic fashion. There is nothing to wonder at this. When want of knowledge is made up by all sorts of possible and impossible assumptions, and prejudice serves the purpose of reason, one need not hesitate to give opinion on any subject in the world. Sir Thoby declares that it is the Government of India who is mainly responsible, not only for the birth and growth, but also for the 'complexion' of the unrest, and the reason of this is that it helped to spread the 'unpractical and quasi-literary system of education introduced through Macaulay's influence about eighty years ago.' It is probable that Sir Thoby and men like him will only be too glad to get rid of all the existing schools and colleges, which impart this system of education, but we need not much bother our head about it, because this pious wish of a section of English-men and Anglo-Indians has absolutely no chance of being fulfilled in this twentieth century, especially after the gracious declaration of His Majesty the King-Emperor wishing to establish a network of schools and colleges throughout the length and breadth of the country. Sir Thoby belongs evidently to that section of Englishmen who, being immensely fond of the tigerly qualities of their race, would hold India by the sword instead of by the good-will of the people. The very idea of 'concessions to the educated classes,' therefore, stinks in his nostrils and he knows no other way of keeping the oriental people in check than to follow an 'even and firm policy, unmistakable in its expression.' This has been the panacea of every evil in India to a section of people from a long time since, and the idea has not even the beauty of novelty in it. The defect of the suggested remedy is that it is

HERALD.
23rd Dec. 1913.

not a remedy at all, and that it has been tried and found wanting. Had not Sir Thoby come to discuss the Indian situation with the knowledge of Rip Van Winkle, he might have recognised this with profit to himself and advantage to this country. Sir Thoby is awfully annoyed with Lord Hardinge at his so-called weakness in the Cawnpore mosque case, and takes His Excellency severely to task for what he calls interference with the decision of Sir James Meston. In his anxiety for firm rule and no-concession policy, he however, forgets that Sir James was on leave when Lord Hardinge decided the matter to the satisfaction of all right-minded people, and that Sir James Meston heartily endorsed His Excellency's policy afterwards. We hope even Sir Thoby would not advocate the position, that as Sir James was not present at the time, the matter should have been allowed to drift where it might till he returned and decided what course to take. Such a position would be absurd on the face of it. Yet this is practically what Sir Thoby arrived at. With an exaggeration which might well stagger the worst of exaggerators, this ex-Judge of the Calcutta High Court goes on to observe that 'the unrest still rages, with little sign of abatement,' and points out the frequent dakaities in Bengal as examples of seditious feeling in the country. To his misfortune, however, the 'men on the spot,' on whom he relies so much elsewhere and with whose work he would not tolerate the slightest interference, are against him in the matter. At a meeting of the Bengal Council Sir William Duke pointed out only the other day that dakaities were not really increasing in Bengal; but we are afraid that this statement of Sir William will perhaps be taken by Sir Thoby as a sign of weakness on the part of the Bengal Government. Really, people like Sir Thoby are difficult to be understood. As long as it suits their fancy, they will profess immense confidence in the 'men on the spot,' but as soon as their opinion happens to differ from that of those on the spot they throw them overboard without the slightest scruple. It is obvious that Sir Thoby is not satisfied with the Government's method of dealing with the dakaities and has made it clear that he would not be satisfied with any but the most repressive measures. He has not, however, taken the public into his confidence with regard to the exact nature of repression he would like to see adopted. Lord Morley's 'Martial law, and no damned nonsense' is perhaps just what he wants, but as Sir Thoby has no chance of becoming our Viceroy in the near future we need not discuss the point further."

BENGALURU.
26th Dec. 1913.

1331. The *Bengalee* remarks that the National Congress meets on the 26th December at Karachi under the presidency of the Hon'ble Nawab Syed Muhammad. The

The National Congress.

special feature of this year's Congress will be the rallying of a large number of Muhammadans to the national cause. With a distinguished Muhammadan in the chair, and a large number of Muhammadans as delegates, the two great interests in the country give a fair earnest of *rapprochement*. And in discussing and deliberating upon matters affecting the well-being of both the Indian communities, the vague sense of solidarity will ripen into an intense feeling of fellowship which will cement the national sentiment and impart a fresh strength to the national voice and will. The Karachi Congress therefore marks an important development in the history of the Congress movement. Then, again, the discussion of such burning questions as the status of the people outside India, the impending revolution in the existing educational arrangements, the separation of judicial and executive functions, and the Press Act with the complexion which the High Court has put upon it, is likely to make the Karachi session a memorable one. With the growing interest taken by the paper's countrymen in everything concerning themselves, the National movements have acquired a reality which none can mistake, and the deliberations of the Karachi Congress are bound to leave their impress both on public opinion and the measures and policy of the Government. The paper wishes the Karachi session of the Congress an unprecedented success.

L. N. BIRD,

Special Assistant.

11, CAMAC STREET,
CALCUTTA.

The 27th December 1913.

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